Segregation

versus

Integration

By WILLIAM MANLIUS NEVINS

Author of **Alien Baptism & The Baptists** and
The Holy Spirit — The Secret Of Spiritual Power

AN EXHAUSTIVE STUDY OF
THE RACIAL QUESTION,
PRESENTING FACTS AND IMPLICATIONS

In a debate with Judge Douglas at Charleston, Illinois, September 18, 1858, Mr. Abraham Lincoln expressed his views on the racial question in part as follows:

"I am not nor ever have been in favor of bringing about in any way the social and political equality of the white and black races. I am not nor ever have been in favor of making jurors of negroes, nor of qualifying them to hold office, nor to **intermarry with white people.** I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality: and inasmuch as they cannot so live, while they do remain together there must be the position of the superior and the inferior, and I am as much as any man in favor of having the superior position assigned to the white man.

F. RUSSELL PURDY
4518 Warren Street, N. W.
Washington 16, D. C.

DEAR READER:

If there is any doubt in your mind as to the objective of both the Communists and the NAACP in their advocacy of **integration,** read the statements below taken from Chapter Three of this book:

COMMUNISM

In **A Racial Programme For The Twentieth Century,** written in 1912 by the Communist leader Israel Cohen, the following is stated: "We must realize that our party's most powerful weapon is racial tension. * * * By pounding into the consciousness of the dark races that for centuries they have been oppressed by the whites, we can mould them to the programme of the Communist party. — In America we will aim for a subtle victory. While inflaming negro minorities against the whites, we will endeavor to instill in the whites a guilt complex for their exploitation of the negroes. We will aid negroes to rise in prominence in every walk of life, in the professions, in the world of sports and entertainment. With this prestige the negroes will be able to marry with the whites and begin a process which will deliver America to our cause."

N A A C P

Now, hear a leader of the NAACP speak. Albert A. Kennedy, South Carolina State Counselor for the NAACP, gave the Orangeburg (S. C.) Times & Democrat an interview on August 30, 1955, in which he said in part:

"Once the two races are integrated, intermarriage is the natural consequence. Intermingling can't be regulated by the state and if the state tries to regulate it you will find the same thing in the dark, behind closed doors and in automobiles. Psychologists say a girl's chances of getting married are governed by the number of her male associates. Integration will result in white girls becoming associated with negro boys and, naturally, intermarriage will result. We (NAACP) have committed ourselves to a programme of **full integration.**

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DEDICATED * * * *

To Aunt Charlotte and all other old time darkies who with love for the white folks and pride in their own race will have no part in this modern scheme of race miscegenation conceived by the Communists and engineered by the NAACP.

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FOREWORD

There have been two great crises in the brief history of our nation. The first was the struggle for independence from the British Crown. There were many dark days that the colonies passed through before that goal was reached. Historians tell us of a cold, dark night where the American army, ragged, hungry, and discouraged, almost ready to surrender, were aroused to new enthusiasm when their great commander led them across the Delaware River through floating ice, attacked and defeated the Hessian army, and thus, by this bold stroke, opened the way to ultimate defeat of the British army and the victory for independence.

The second crisis came ninety years later when the Union was threatened with dissolution. Another fierce and terrible war was fought, this time between the states. Another great commander in the person of Abraham Lincoln threw himself into the breach to save the Union, and became himself a martyr to the cause for which he stood. After many fierce and desperate battles in which not only citizens but even brothers fought against each other, came the defeat of Lee at Gettysburg and the march of Sherman to the sea, dividing and decimating what was left of the brave and valorous Southern army.

These two crises are now history, and were resolved in favor of a glorious independence and an indissoluble union.

Another ninety years have rolled by, and we are face to face with a third crisis, as great, or perhaps greater, than either of the preceding. In this crisis great issues are involved:

I. The Inviolability Of The Constitution.

II. The Sovereignty Of The States.

III. The Perpetuity And Purity Of The White Race.

How will this issue be resolved? Will the Constitution Be Held Inviolate? Will The Sovereignty Of The States Be Up-

held? Will Racial Purity Be Maintained? Tremendous forces are at work to destroy these foundation principles for which our forefathers fought and died. The Communists and the NAACP have millions of dollars at their command to accomplish this destruction. Have the Washingtons, the Jeffersons, the Calhouns, the Lincolns, the thousands of patriots who died on battlefields fought for and died for these principles in vain? The answer depends on whether there are conscientious, brave and courageous men and women today who are willing to throw themselves into the breach and say as did our brave lads at the battle of Verdun, **They Shall Not Pass.**

Read the Pages of this book, get the true facts of the issues involved, then buckle on your armor and go to the conflict: if we do this we cannot fail and the victory will surely be ours.

"The Son of God goes forth to war,
A kingly crown to gain,
His blood red banner streams afar,
Who follows in His train,
Who best can drink His cup of woe,
Triumphant over pain,
Who faithful bear His cross below,
They follow in His train."

CHAPTER I.

Personal

I am not an unreconstructed Confederate. I was born on a little farm at the headwaters of Gilbert Creek in Kentucky, the seventh child in a family of eleven children, in the year 1872. My father was a staunch Republican. I had three uncles in the Union Army. One of them, whose name I bear, was killed in the charge on Kenesaw Mountain, Georgia, and his body lies in the beautiful National Cemetery at Marietta.

When a young man, I attended a convention at Atlanta, and went to see the Panorama of the Battle of Atlanta. In the course of the lecture, the lecturer pointed out Kenesaw Mountain and spoke of the desperate engagement that took place there. I was all attention, for I had heard my father speak often of that engagement, and how my uncle had been killed near the rifle pits in the charge the Union soldiers had made against the Confederate fortifications, but I had not dreamed I was anywhere near that battlefield. When the lecture was over, I went to the lecturer and asked him where the soldiers were buried who were killed in that engagement. He told me at Marietta, Georgia, twelve miles north. Then I asked how I could get there? He told me a trolley car left Atlanta every hour for Marietta. I hurried down town, boarded the car, and went to that beautiful National Cemetery. The commandant was genial, sent an orderly to show me the grave. When I returned to leave and bade the commandant goodbye, I saw growing near the gate a large magnolia tree in full bloom. I said to the commandant: "I have an old father in Kentucky who has never been to this place, and I would like to take him a bloom from that tree when I return home." He replied: "Young man, you cannot break a bloom from that tree — but I can." Then straightway he walked over, broke a large bloom from the tree and handed it to me. I took it to my father. He expressed great pleasure in receiving it, not only for its beauty, but more especially, because it came from the cemetery where lay the dust of his brother who had given his life to free the negro from the bonds of slavery. Years afterwards, when the home was broken up, and father and mother had gone to their long home, I went back to the sale of the household goods.

Among the sad relics in the parlor of the old home, I found a magnolia bloom, withered and dried up, — yes, but still in perfect form, carrying me back in memory to those days of long ago.

Why am I telling you this? That you may know my background, that you may know I have no animosity toward the negro race, and would fight to defend his rights to every freedom which is his under the constitution of our land.

I am a retired Baptist preacher and have been attending our Southern Baptist Convention for over sixty-five years. Four years ago I attended the Convention in St. Louis. At that meeting a report was read endorsing the action of the Supreme Court on Integration. I arose and opposed this action, speaking as follows:

"Integration inevitably leads to amalgamation of the races, is contrary to the plan and purpose of God, and is not in accord with the teachings of God's word. Visiting in a home recently the lady said we were not treating the negro right, that we ought to take them into our schools, our churches and our homes. I looked around, and saw that she had two little girls playing on the floor. I said: 'When your girls grow up, how would you like for them to go to church, have negroes come home with them to dinner, go with them to parties and movies, court and marry them?' 'O,' she said, 'that is another question.' 'I beg your pardon,' I said, 'but that is exactly what you are advocating.' I have been attending this Convention for over sixty-five years, but this is the first time I have ever heard it said or intimated that for nearly a hundred years we have been unchristian toward the negro race. I believe in emancipation. I believe in the equality of the races, each in its own sphere, but I do not believe in the amalgamation of the white and negro races to which integration will inevitably lead. God does not approve it, and the Bible does not teach it. I am now past eighty years of age and will not live to see it, but I make a prediction now that if integration takes place generally in our land, some of you who sit here tonight in ten or fifteen years will have grandchildren with negro blood in their veins."

On the train going home from the Convention, a lady approached me, and said:

"I want to tell you a true story. I am from S_____, Kentucky. A prominent family in my town sent their

daughter East to school where they had integration. When the girl came home, she received a note from a suitor asking her to meet him at a certain place, saying he would be in a Cadillac car. Her mother found the note, and when the girl left for her rendezvous, ordered a cab and followed her. When she arrived at the meeting place, there sat a negro in a Cadillac car.

When I reached home, a high school girl who lived in an adjoining apartment had just returned from Porthmouth, Ohio, where her father, an electrician, was working on a government project. I asked her how she liked Portsmouth. A wave of disgust swept over her face and she replied, 'Ugh, I would not live in such a place. The negro boys walk up and down the corridors of the high school with their arms around the waists of the white girls'." I took a plane to visit my daughter in New Jersey, and stopped off in Washington to attend a church service where I was pastor fifty years ago. The pastor said to me, — "I don't know what we are going to do here. The white people are moving away to Virginia and Maryland, negroes are moving in, and already this is predominantly a negro community." I went on to see my daughter and she told me that it was not an uncommon thing there for white girls to marry negro men.

When I reached home from the St. Louis convention, I received letters from all parts of the South and West commending my position. A lawyer from North Carolina wrote: "It appears to me the convention was stampeded into taking the action it did. There must have been qualms of conscience on the part of hundreds of those who stood in approval. **It is a sad commentary that the convention** has approved, or at least silently tolerated for nearly one hundred years a condition that awaited the reversal of many court decisions by the Supreme Court to blaze the way to righting."

Yes, the inevitable result of social and religious integration is mixed marriage and a mongrel race in the years to come. The only consistent advocate of integration at the St. Louis convention was the prominent leader who said if his daughter wanted to marry a negro it was all right **with him.**

In May, 1957, I attended the Southern Baptist Convention in Chicago. On Thursday evening of that meeting,

a seminary professor took the floor to speak on the report of the Christian Life Commission. He said we had been talking about integration and passing resolutions about it, now it was time to put our talk into action — in society, the church and the home. He clearly implied that those who oppose integration are unchristian in their attitude. (In fact, this is the implication of every one that writes or speaks in favor of integration. I shall answer that charge at length later on.)

I could hardly sit still while he was speaking. I was tempted to rise and deny the implication, but did not want to disturb the peace and harmony of the meeting. I went to my hotel, but could not sleep. I tossed till 2 A. M. When the Lord gave me an answer I went to sleep. Next morning I went to the convention hall and under a question of personal privilege spoke as follows:

"I am eighty-four years old and have been attending the convention for over sixty-five years. I deny and resent the implication in the speech last night that those of us who oppose integration are unchristian. I love the negro, and would fight to defend his rights, but I know that integration inevitably leads to amalgamation of the races through mixed marriage, and to that I am opposed. We who oppose integration are not unchristian. We do not concede that the Supreme Court was unchristian when, for nearly one hundred years in many definite decisions, they declared that the constitution means **equal but separate.** We do not concede that our convention was unchristian for nearly one hundred years in taking a like position. I am tired at every convention to have it thrust down our throats that we are unchristian, and there are thousands of Southern Baptists that feel as I do about this matter. We believe that the question of integration is a political and social question, and has no place in the proceedings of this body, and by unanimous consent all reference to it ought to be stricken from the minutes."

On reaching home letters and telegrams began to pour in from every quarter commending my stand. A business man in Arkansas enclosed a check for $25.00. I had one unfavorable criticism from the associate editor of the Baptist Standard of Texas who refused to correct a misrepresentation of the incident which he published in his paper. In correspondence over the matter, he wanted to discuss

the issue, said it was not only unchristian but it was the law, and it is illegal to oppose it. When he admitted he had a daughter, I asked him this pointed question: "If that had been your daughter who met the negro in the Cadillac car what would you have done?" **No answer to this day.** I then gave him this parting shot. **If you want to throw your daughter into the arms of this Moloch of integration that is your business: but when you try to force me to do the same with my daughter that is my business.** I have put that same question to the governor of Kentucky who came out endorsing integration, asking him if that had been his daughter what would he have done. **To this day** no reply. I put it to the editor of News Week when he said that there were only 250,000 in the South that opposed integration, made up of politicians, riff-raff and juveniles, that the rest of us favored it. **To this day no answer from the editor of News Week.** In chapters to follow, I will take up the two false claims that **Integration Is Unchristian** and that **It Is The Law Of The Land.** In concluding this chapter I want to give a word picture showing the relation of white and negro families in the South; which will prove, I think, to any fair minded person that we segregationists are not unchristian.

The Death Of Aunt Charlotte

Who was Aunt Charlotte? Without going into her family history, she was a faithful servant in the family of my wife from before my wife was born. She was a kind, respectful servant, she loved the white people and the baby girl, watched her grow to womanhood, marry and bear children of her own. There was no barrier between her and the family except as concerned social and sexual relationship. There was mutual respect and love. There never was a time in all those years that we would not have defended her against any imposition or injustice on the part of any one towards her. She was perfectly satisfied with this relationship, and felt it an honor to serve us in her humble position.

Memory recalls the quiet evenings at the country home where the family lived. In the long summer evenings after supper was over and the dishes cleared away, we would sit on the front porch, watch the day die in the west, and the quiet stars appear in the gathering darkness, while fireflies arose from the grass and flitted across the lawn. Al-

ways in the group was Aunt Charlotte, quiet, respectful, attentive, interested in every event that concerned the family life. It was a holy hour with more meditation than conversation. As the evening wore on, I would frequently ask Aunt Charlotte to sing in her rich contralto voice that beautiful hymn that was so dear to her heart, **"When The Saints Go Marching In."** She never refused, but quietly after a moment's pause would sing:

"I have a loving Saviour,
He 'deemed me from all sin,
And I want to be among that number,
When the saints go marching in.
When the saints go marching in,
When the saints go m-a-r-c-h-i-n-g in,
I want to be among that number,
When the saints go marching in."

The years passed swiftly away. This scribe spent some years in Washington, some years in Texas, and then back to Lexington, Kentucky, where he now resides. At this time Aunt Charlotte lived in her own little cottage at Georgetown, Kentucky, twelve miles away. She had grown feeble with the years. Kind negro friends ministered to her and tried to make her comfortable. We visited her occasionally, and tried to see that she had medical attention, but her days were numbered, and quietly the end came.

My wife, my daughter and I went to the funeral, bearing our pitiful flowers, poor expression of our sympathy and sorrow. The service was held in her church, with her own pastor in charge. A negro high school girl with a beautiful voice rose to sing "When The Saints Go Marching In". She reached the chorus of the second verse, and burst out weeping, as did all of us. The pastor brought a tender message, and sang, "Will The Circle Be Unbroken" in his magnificent voice, and we wended our way to the cemetery, and laid her body to rest beneath the pines. But I said to myself as we came away, — "Yes dear soul, I feel sure you are among the saints that are marching in, into the very presence of the Lord whom you have loved and served!"

CHAPTER II.

Is Segregation Unchristian?

For nearly one hundred years our nation has lived under the belief that we were a Christian nation, and that segregation of the white and negro races is not unchristian. The executive, the legislative and the judicial branches of our government all concurred in this opinion. The religious bodies of the nation were also in agreement. The many decisions of the Supreme Court that the races were to be equal but separate seemed to satisfy the conscience of every one that the plan was Christian as well as just and equitable. Then on a b l a c k Monday, May 17, 1954, all was changed. Nine men, appointed to the Supreme Court of our nation, reversed the previous decisions of the court. At one fell stroke segregation was no longer constitutional, hence no longer just, equitable, and Christian!

We will not stop at this time to consider the background of the nine men who made this decision, nor the sinister influences that led to this action. **We will concern ourselves only with the question, how, over night, by the action of nine men, a Christian principle became unchristian, and how there was dumped in the lap of the religious bodies of America this reversal of their convictions for almost a hundred years of a question of right and wrong.**

There was almost immediately a mad scramble by the religious bodies to change their convictions. By the action of nine men black became white and white black. They met in their annual sessions, repudiated their former convictions, made new pronouncements, and proceeded through chosen committees and adapted literature to brain-wash the adult church members and train the little children to mix, mingle and grow up to intermarry and produce a mongrel race for the future. **Is segregation unchristian?** We affirm that the answer to that question rests not with the decision of nine men on a judicial bench, but rests rather on the word of God. That is our yardstick to determine right or wrong. "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

In the study of God's word, I will go back to the days of Peleg and Nimrod, to the building of the tower of Babel and the confusion of tongues and dispersion by the com-

mand of God. There are two names that stand out prominently in the history of this period, Nimrod and Peleg. Nimrod was a grandson of Ham. Peleg was a great grandson of Shem. Of Nimrod the Bible speaks thus! "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: Wherefore it is said, — Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel (Babylon — Confusion)." Peleg, whose name means division, being a great grandson of Shem, came along a little later.

Now we have the picture before us, Nimrod the prime mover in the building of the Tower of Babel, and Peleg during whose dynasty came the division of the nations when they were scattered after the confusion of tongues. But let the Bible speak! "And the whole earth was of one language and of one speech. And it came to pass as they journeyed from the East that they found a plain in the land of Shinar, and they dwelt there. And they said one to another, — Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, — Go to, let us build a city and a tower whose top may reach unto heaven: and let us make us a name lest we be scattered abroad on the face of the whole earth.

"And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, — Behold the people is one and they have all one language, and this they begin to do: and now nothing will be restrained from them which they have imagined to do. Go to, let us go down and there confound their language that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel: because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

Who did this? **God.**

Why did God do this?

Let the integrationists answer. God did three things: he gave them different languages, scattered them over the earth, and fixed the bounds or barriers of their habitation. This happened 2,000 years before Christ came. When Christ

came it was still that way. On the Day of Pentecost it was still that way. Did the Holy Spirit at Pentecost change God's plan? What an opportunity to abolish segregation and make them all speak and understand the same language! But what happened?

"And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance . . . . And they were all amazed and marvelled, saying to one another — Behold, are not all these that speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God"

No, God does not change. Though 2,000 years had gone by He was the same God on Pentecost as He was in the Plains of Shinar. And though another 2,000 years, almost, have gone by since Pentecost, He is the same God today that He was at Shinar and Pentecost. David Livingstone, the great missionary to Africa, well said:

"God made the white man white because He wanted him white ,and He wants him kept white. God made the black man black because He wanted him black and He wants him kept black. **The devil made the mulatto."**

With this Bible background which shows us the origin of the races and the different languages, we turn now to God's dealing with Israel. The Old Testament is primarily the history of God's dealing with Israel, and the history of Israel is a history of total and inviolate segregation by the explicit command of God. The children of Israel were bondslaves in Egypt over four hundred years. During all that time there was no integration with the Egyptians. During all that time God did not once indicate in any way that they should integrate. To get them out of Egypt a separate and distinct race, God sent ten plagues on the land, and after each plague we hear God speaking through His servant Moses, — **"Let my people go."** After they left Egypt, through all their journey to the Promised Land and after they entered it, recorded in all the books, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, over and over and

over God warned them to make no covenant with any other race, to keep their sons and daughters from intermarrying with them. Any violation of this commandment would bring down upon them the wrath and severe penalty of an angry God.

We have an outstanding illustration of this racial exclusiveness by God given us in Nehemiah 13:23 following: "In those days also saw I Jews that had wives of Ashdad, of Moab and of Ammon, and could not speak in the speech of Ashdad, and could not speak in the Jews language. And I contended with them and cursed them, and smote some of them, and plucked off their hair, and made them swear by God, — Ye shall not give your daughters unto their sons nor take their daughters to your sons."

Then, in the following verse, Nehemiah speaks of the great king Solomon, beloved of God, and yet he said, outlandish (foreign) women caused the great Solomon to sin. We shall not dwell longer on the Old Testament story. There is nothing in all the 39 books that gives any comfort to the integrationist. God separated the races and appointed the boundaries of their habitation. Nowhere in all the books is there a single statement where God looked with any approval on the amalgamation of the races. He separated them, warned them not to integrate, and placed great mountain chains, deserts and oceans between.

"But," says the integrationist, "that was in the days of the Old Testament. We are now living under the New Testament. Why don't you come down to the New Testament?" Very well. We will come to the New Testament. But remember we have the same God in the New Testament. And one of the characteristics of our God is that **He is an unchanging God.** First, let us look at Jesus' plan for His world conquest. His plan certainly was not integration but the very opposite. When He first sent out His disciples on a preaching mission, they had specific instructions to go only to the Jews and not to the Samaritans nor to the Gentiles. And the message they were to bear was not a message of integration. He did not tell them to say to the Jews, "you ought to fraternize and intermarry with the Gentiles." Nor to them, "you ought to do likewise with the Samaritans." But He told them as they went to preach, and the message He gave them was this: **The kingdom of heaven is at hand.** In the very beginning of his ministry

we have given us in full **The Sermon On The Mount.** This is not an appeal to the lost, but the laws of the kingdom for those who are saved. Surely here was a fit occasion, if He so wished to impress upon His disciples, for the removal of racial barriers and the intermingling of the races in social and sexual relations. But in all the wonderful discourse, containing more than fifty direct admonitions to His disciples, He does not once refer to racial barriers, nor once urge racial, social and marriage relations. He does, however, put His stamp of approval on God's dealing with Israel in the Old Testament when He says, "Think not that I am come to destroy the law or the prophets, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." You that are disposed to treat lightly God's dealing with Israel in the Old Testament, mark well these words of Jesus, and remember the words of the Lord in Mal. 3:6. "I am the Lord. I change not, therefore ye sons of Jacob are not consumed."

In the year 1925 it was my privilege to visit Palestine. Journeying from Jerusalem to Nazareth I sat at Jacob's well, where my Lord, tired and weary, sat nineteen centuries ago. To the East a short distance was the little village of Sychar whence the Samaritan woman came to draw water. This woman raised a racial question with Jesus. She said to Him:

"Sir, I perveive that thou are a prophet. Our fathers worshipped in this mountain: and ye say that in Jerusalem is the place where men ought to worship." What an opportunity, if He wished, for Jesus to teach racial union and integration. But Jesus did nothing of the kind. He turned the woman's thoughts away from the earthly and the material, and directed her thoughts to the spiritual and said unto her: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father." How Jesus succeeded in turning her thoughts away from the material is evidenced by the significant statement that is inserted by the inspired writer that she left her water pot. The very thing she had come to do she had forgotten or it had become of no consequence. The important thing now was to tell others about Jesus.

At the close of Christ's earthly ministry we have the great commission. This is not a command for centralization

but a command for expansion and diffusion. What an opportunity to urge the abolition of all racial barriers, and mix and mingle in social and marriage relationship! But Jesus did nothing of the kind. He did not command them to bring the nations together and justify the modern dreamers' conception of one world and one homogenous civilization of mongrelization and cross breeding as Nimrod planned in building the tower of Babel, but He commanded them to go into all the world and make disciples of the nations as individual nations wherever they were. How faithfully they carried out His command is evidenced by the testimony of the historians. The first century was marked by great missionary zeal on the part of the early disciples. It is thought that after Philip baptized the eunuch that Matthias labored in Ethiopia. Mark with Simon and Jude preached in Egypt and other parts of Africa. Mark is said to have been martyred by the people of Alexandria. Jude is said to have preached in Idumaea, Syria and Mesopotamia, and Peter in Pontus and Galacia. John preached in the region of the seven churches of Asia, Matthew in Parthia, Thomas in Media and Carmania, Paul in Gaul (France), Spain and Illyricum, Titus in Dalmatia, Pudens and Claudia in the British Isles and Wales.

"Therefore, they that were scattered abroad went everywhere preaching the word. And the hand of the Lord was with them, and a great number believed and turned unto the Lord. Thus mightily grew the word of the Lord and prevailed. And the disciples were filled with joy and the Holy Ghost." Thus ended the marvelous earthly ministry of our Lord Jesus Christ, and we challenge any one to show anywhere that He approved or sanctioned the integration of the races in social and marriage relations.

Passing from the ministry of Jesus, we take up the ministry of the Holy Spirit which began on the day of Pentecost. Jesus had told them before he ascended to the Father: "Behold I send the promise of my Father upon you. . . . Ye shall be endued with power after that the Holy Ghost is come upon you. . . . But tarry ye in Jerusalem until ye be endued with power from on high." So for ten days they tarried and prayed. And on the tenth day a marvelous thing happened. Suddenly, there was a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared

unto them cloven tongues like as of fire, and it sat on each of them. And they were all filled with the Holy Ghost, and began to speak with other (foreign) tongues as the Spirit gave them utterance. Now when this was noised abroad, the multitude came together and were troubled in mind because every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, "Behold are not all these that speak Galileans? How hear we every man in his own tongue wherein we were born? Parthians, Medes, Elamites, dwellers in Mesopotamia and in Judaea and Cappadocia, in Pontus and Asia, Phrygice, and Pahphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

My, what a hodge-podge of nations! What a polyglot of tongues! What an opportunity for the Holy Spirit to have done what Nimrod tried to do at the building of the tower of Babel, and integrate them to speak one tongue, and by civil, social and marriage relations to fuse them into one mongrelized body! But the Holy Spirit did nothing of the kind. Instead of demanding that they all hear in one language, He miraculously gave the disciples power to speak in their own language, the language of the nation where they were born. And so we see the Holy Spirit, working in accord with the plan and purposes of God the Father and the ministry of the Lord Jesus Christ, and Nimrodism again blasted by the power and purpose of God.

But the integrationist, though frustrated at every point by God's word, has not yet surrendered. He comes back cockily, buttressed with one passage of scripture, and defies us to answer it in the terms of segregation. Here it is: "God hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. The National Council of Churches have made full use of this scripture in their propaganda for integration. They have put out a little booklet for religious instruction. The title is, **Of One Blood.** Folded therein are pamphlets for Worship Service. There is one for the **Woman's Group**, one for **Young People** and one for Children's Programme. Every pamphlet is headed at the top,

On every page it proclaims that since white people and negroes are of one blood, they must integrate in every possible way, in civil relations, in social relations and of course, inevitably, in sex and marriage relations.

"Now," says the integrationist, as he stands cockily with his chin thrust out, "what are you going to do about that?" Our answer is that it is a pity that the National Council of Churches mutilated the scriptures by stopping in the middle of the verse. What is the other half of the verse that the N C C did not quote and did not want you to know about? Let us read the whole verse just as Paul said it and just as the Bible gives it: "And (God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and **the bounds of their** habitation." There you have it from the Bible and the greatest preacher of all time that God made all the races of men and fixed the bounds of their habitation. If that is not racial segregation then I do not know what would be. I want to reveal to these modern Nimrod integrationists a little secret. If they will consult the margin in their Bibles, they will find a note referring them to Deut. 32:8. For their further instruction on God's plan of segregation, I shall quote for them this verse written by God's inspired servant Moses:

"When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." But why go on? It is clear to any honest student of the Bible that it speaks with one voice from Genesis to Revelation on the subject of racial segregation, and that voice is that **racial segregation is God's plan for the ages.**

I shall close this chapter by answering one silly argument of the integrationist. He says with a final outthrust of his chin: "Well, there will be no segregation in heaven, therefore there should be no segregation down here." True, there shall be no segregation in heaven. True, also there shall be no marriage in heaven. Then by your reasoning, there should be no marriage down here. There will be no children born in heaven, therefore, there should be no children born here and so on ad nauseam. Christ said plainly

there would be no marrying and giving in marriage in heaven, therefore there will be no need for segregation in heaven. But there is marrying and giving in marriage down here, therefore segregation is imperative to preserve the purity of the races and to prevent the mongrelization which has taken place in every country where integration has prevailed.

CHAPTER III.

The Constitution — The Supreme Court And State Rights

When one has demolished all other arguments of the integrationist and put him to rout on religious, biological, historical, sociological, cultural, ethical and economical grounds, he has one recourse, he falls back on, **the legal.** "After all," he says mournfully, "It is the law of the land and must be obeyed." We propose to discuss this assertion in its relation to the three fold divisions mentioned at the head of this chapter, the Constitution, the Supreme Court Decision and State Rights, but before we do that, we issue a challenge: We challenge the integrationist to point out to us any law, state or national that demands integration, or any penalty provided for violation of said law. And to reward him for his search, we will give him one hundred dollars for finding it, and he can donate it to NAACP, for they no doubt badly need it to add to what the liquor interests, Walter Reuther, The Urban League and the Ford Foundation have given them which amounts to over one million dollars. (We shall have more to say about that further on). "But," says the integrationist, "you" have already lost your money. What about the Supreme Court decision?" Answer: **The Supreme Court has no power to make laws.** We have three branches of government: the legislative, the judicial, the executive. Each branch has its powers assigned by the constitution: the legislative (Congress) makes the laws and prescribes the penalty for violation. The judicial (court) interprets the law. The executive (president, etc.) enforces the law.

Not only are these specific powers assigned to each branch of government severally, but by the constitution they are strictly limited to the powers assigned to them. The president cannot at his peril make the laws, if he attempts to do he becomes a tyrant and a dictator. It is not the province of the congress to enforce the laws. Any attempt by them to do so would end in confusion and failure. Neither is it the prerogative of the Supreme Court to make laws. By doing so they would not only violate the limitation of powers assigned to them by the constitution, but would usurp the powers specifically assigned to congress.

Now, we are all aware that this question of segregation vs. integration has come up over the interpretation of the fourteenth amendment to the constitution. With that amendment we are all more or less familiar. It was ratified at the close of the civil war to guarantee certain rights as citizens to the freed slaves. (We will have something to say about that later on.) But while we are familiar with the fourteenth amendment, we are not so familiar with the tenth amendment which was added specifically to define the limitations of the powers that inhere in the United States government and the government of the states. This is a very short amendment, and that you may study its provisions I insert it in full:

ARTICLE X OF CONSTITUTION

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

I dare say that many of you that read this did not know this was in the constitution. And from their assumption to pass on education it appears that the Supreme Court did not know it was in the Constitution, or if they did know it, they ignored it. What does it mean in plain words? It means that the power of the Supreme Court is limited to questions specifically delegated to them by the constitution. It further means that all other powers not so specifically designated belong to the States. In other words, they, the states, have unlimited, unrestricted authority over every matter not specifically delegated to the Supreme Court. I have before me the opinion of Chief Justice Marshall in the case of McCulloch vs. the state of Maryland: In this opinion he says:

"In America the powers of sovereignty are divided between the government of the Union and those of the States. They are each sovereign with respect to the objects committed to it, and neither sovereign with respect to the objects committed to the other." There you have it. According to the constitution, and so interpreted by chief justice Marshall, the States are sovereign in all matters not specifically committed to the Federal government by the Constitution. If a certain thing is not specifically committed to the National government then it is reserved and belongs to the States.

Now, we would like to ask these Supreme Court Justices a few questions:

First: Is it their prerogative to make the laws or interpret the laws?

Second: Did the framers of the 14th amendment intend for it to be interpreted to mean integration in schools?

Third: If so, why did they, the same congress that wrote it, provide for segregation of schools in the District of Columbia?

Fourth: Is education one of the powers committed to the Federal Government by the 14th amendment?

Fifth: Were the previous many decisions of the court in error?

Sixth: If the rights of the States were usurped in your decision, is there any obligation on the part of the states to obey your decision?

Seventh: Was your decision based upon an interpretation of the amendment or upon modern social concepts and opinions?

Let us look at the background, enrivornment and personality of the men who wrote this decision, their advisers that influenced them, and the opinions of ex-justice Byrnes and others concerning this decision. First: who are these men that constitute the Court, these men that ignore the law of **stare decisis,** these men who dare to reverse the decisions of court justices for nearly one hundred years, and by one stroke of the pen make Christian principles unchristian, and white black and black white?

Hugo Black:

Oldest member in point of service: No experience on the bench. Received award from Communist Southern Conference for Human Welfare.

William O. Douglas:

No experience on bench. Gave order to stay execution of the Communist Rosenbergs.

Felix Frankfurter:

A Jew. On legal staff of NAACP. While teaching at Harvard had secretary who was a Communist. Placed Alger Hiss in the government, attorney for anarchist Sacco-Vanzetti, and Communist Tom Mooney.

Earl Warren:
Prominent Socialist and governor of California. Supported Eisenhowere in preference to Taft for the presidency.

Wm. Breman:
Attacked by Senator McCarthy for pro-Communist utterances.

John Harlan:
Supported widely by the negro and Jewish Communist press.

Harold Burton:
A mayor of Cleveland, officially welcomed the Congress Against War And Fascism, a Communist front.

Tom Clark:
No practice on the bench. Appointed by Truman.

Chas. Evans Whittiker:
Newest appointee, 1957.

Now, having the personal background of these men, let us look at the sinister organizations that worked to influence their decisions. We mention two especially, the NAACP, and back of them the Communists.

What is the NAACP, and what connection has it, if any, with Communism? The National Association for the Advancement of Colored People was organized for the purpose which its name implies. There was only one negro among the founders of the organization, W. E. B. Dubois, a Communist, according to the testimony of Louis F. Budenz, before the House Select Committee To Investigate Tax Exempt Foundations. The NAACP has been closely identified with communism from the beginning, not only in organization, but in declared purpose. Read the following quotations side by side, one from the Communist party, and one from the NAACP state counselor of South Carolina.

COMMUNIST PARTY

In **"A Racial Program for the Twentieth Century,"** written in 1912 by the **Communist leader, Israel Cohen,** the following is stated: "We must realize that our party's most powerful weapon is racial tension . . . By pounding into the consciousness of the dark races that for centuries they have been oppressed by the whites, we can mold them to the program of the Communist Party . . . In America, we

will aim for a subtle victory. While inflaming the Negro minority against the whites, we will endeavor to instill in the whites a guilt complex for their exploitation of the Negroes. We will aid the Negroes to rise in prominence in every walk of life, in the professions and in the world of sports and entertainment. With this prestige, the **Negroes will be able to intermarry with the whites and begin a process which will deliver America to our cause."**

NAACP

Albert A. Kennedy, South Carolina state counselor for the National Association for the Advancement of Colored People, gave the Orangeburg, S. C. Times and Democrat an interview on August 30, 1955, in which he said, in part:

"Once the two races are integrated, intermarriage is the natural consequence. Intermingling can't be regulated by the State, and if the State tries to regulate it, you will find the same thing in every particular in the dark, behind closed doors and in automobiles.

Psychologists say that a girl's chances of getting married are governed by the number of her male associates. Integration will result in white girls becoming associated with Negro boys and, naturally, intermarriage will result. We (the NAACP) have committed ourselves to a program of full integration."

No fair minded integrationist can read these quotations without being forced to admit that the ultimate purpose they are working toward is intermarriage. Of course, the ultimate purpose of the Communist is likewise frankly stated to win America to Communism through the mongrelization of the races.

The NAACP has vast sums at its disposal, contributed by the Ford Foundation, the whiskey barons, Walter Reuther, Philip Morris, the Urban League and others. This aggregates hundreds of thousands of dollars that have gone into their national treasury. This will be used to finance court suits against segregation, and to pay for the vast lobbying and propaganda campaign being carried on to destroy racial purity. Do not fool yourselves, racial segregationists, we are waging a desperate fight against tremendous odds. "We wrestle not against flesh and blood, but against powers, against principalities, against rulers of darkness in spiritual places." The sad part of it is they have persuaded many

religious bodies and individual Christians that it is unchristian to oppose integration.

Let us look briefly at the organizers and officials of the NAACP that we may see how closely it is related to communism. As we have already said, the negro, W. E. B. Dubois, one of the founders is a communist according to the testimony of Louis F. Budenz before the House Select Committee. He has a notorious record of communist affiliations. Seventy-two citations of communist activity are entered against his name. He said on the death of Joseph Stalin:

"Let all negroes, Jews and foreign born who have suffered in America from prejudice and intolerance remember Joseph Stalin." In spite of all this he was one of the **modern scientific authorities** whose writings were accepted by the Supreme Court as the basis for their decision on black Monday, May 17, 1954, prohibiting segregation in the public schools. Not only that, but Dubois had a large part in the composition of the book **An American Dilemma** which was cited by the Supreme Court as a basis for its decision. What about the other officials? I quote from an address by attorney general Eugene Cook of Georgia:

"The files of the **House Un-American Activities Committee** reveal records of affiliation with or participation in Communist, Communist-front, fellow-traveling or subversive organizations or activities on the part of the following present officials of the NAACP, — the President, the Chairman of the Board, the "Honorary Chairman," 11 of 28 Vice Presidents, the Treasurer, 28 of 47 Directors, the Chairman of the National Legal Committee, the Executive Secretary, the Special Counsel, the Assistant Special Counsel, the Southeast Regional Secretary, the West Coast Secretary, the Director of the Washington Bureau, the Director of Public Relations, and two Field Secretaries.

The transcript of this evidence numbers 121 pages of single-spaced, typewritten copy, and would require more than six hours to be read aloud."

The aims of the Communist Party and the NAACP are identical. In the Daily Worker of May 26, we have these Communist aims set forth:

"1. Full racial equality.

2. Abolition of all laws which result in segregation of negroes.

3. Abolition of laws forbidding intermarriage of persons of different races.
4. Abolition of all laws and public administration measures which prohibit or in practice prevent negro children from attending general public schools or universities.
5. Full and equal admittance of negroes to all waiting rooms, restaurants, hotels and theaters."

Some of these same deluded souls that now advocate integration will, if integration prevails, wake up some day to dawdle on their knees grand children with negro blood in their veins. I know, integrationist, just what you are saying: "Indeed my child would never marry a negro." You know the old saying, — "Every crow thinks her own brood the blackest." So every one of us thinks his own superior to those of others. And yet your child has the same human natural traits of every other child. And yours under the same environment and temptation will do just what the other does unless restrained by the right environment and precept. All you need to do is to read what your Bible says on the subject of human depravity.

Now, let us look at the sinister influences around the Supreme Court where this decision was made.

In support of its decision the court used the testimony of the following persons:

1. K. B. Clark: He was employed by NAACP.
2. A group of psychologists: names not given.
3. Theodore Brameld: Committtee on Un-American Activities reported him as connected with ten organizations declared to be Communistic.
4. E. Franklin Frazier: same committee reported him connected with eighteen Communist fronts.
5. Myrdal: In support of its findings the Court said, "See generally Myrdal, **An American Dilemma,** 1944. As to Myrdal, I now quote from ex-justice Jas. F. Byrnes of South Carolina, in an article to U. S. News and World Report: says ex-justice Byrnes:

"I have seen it, An American Dilemma. On page 13 Gunnar Karl Myrdal writes that the Constitution of the United States is impractical and unsuited to modern conditions, and its adoption was nearly a plot against the common people. On page 530 Myrdal states: 'In the South the

negro's person and property are practically subject to the whim of any white persons who wishes to take advantage of him or to punish him for any real or fancied wrong doing or insult.' Who is Myrdal? A Swedish Socialist." Then Justice Byrnes adds: "Millions of people white and colored, know this is absolutely false. Members of the Supreme Court know it is false. It is an insult to the millions of white Southerners. Loyal Americans of the North, East, South and West should be outraged that the Supreme Court would reverse the law of the land upon no authority other than some books written by a group of psychologists about whose qualifications we know little and about whose loyalty to the United States there is grave doubt." Concerning the decision of the Supreme Court, ex-justice Byrnes says further: "On May 17, 1954, the Supreme Court reversed what had been the law of the land for 75 years, and declared unconstitutional the laws of seventeen states under which segregated public school systems were established. Power intoxicates men. It is never voluntarily surrendered. The Supreme Court must be curbed. In amending the Constitution, the Court ignored the words of George Washington in his Farewell Address in which he spoke as follows:

'If, in the opinion of the people, the Constitutional powers be in any way wrong, let it be corrected by an amendment in the way in which the Constitution designates. But let there be no change by usurpation: for though this in one instance may be the instrument for good, it is the customary weapon by which free governments are destroyed'!"

In addition to the opinion of ex-justice Byrnes on the decision of the Supreme Court, we have the declaration of ninety-six senators and representatives in Congress which was presented to both houses of Congress on Monday, March 12, 1956. This document not only declares the Court decision as a clear abuse of judicial power, but states that the very Congress which proposed the fourteenth amendment subsequently provided for segregated schools in the District of Columbia, and then gives court decisions stating that equal but separate schools were not in violation of the fourteenth amendment. But that you may judge for yourselves in this matter, I append the declaration in full, with the names of those prominent men who signed the document:

FOR RELEASE MONDAY A. M., MARCH 12, 1956
Presented to the Senate by Senator Walter F. George of

Georgia, and in the House of Representatives by Repres
tative Howard W. Smith, of Virginia, at Noon, Mond
March 12, 1956.

DECLARATION OF CONSTITUTIONAL PRINCIPLE

The unwarranted decision of the Supreme Court in t
public school cases is now bearing the fruit always produc
when men substitute naked power for established law.

The Founding Fathers gave us a Constitution of chec
and balances because they realized the inescapable less
of history that no man or group of men can be safely e
trusted with unlimited power. They framed this Cons
tution with its provisions for change by amendment
order to secure the fundamentals of government again
the dangers of temporary popular passion or the person
predilections of public office holders.

We regard the decision of the Supreme Court in t
school cases as a clear abuse of judicial power. It climax
a trend in the Federal Judiciary undertaking to legislat
in derogation of the authority of Congress, and to encroa
upon the reserved rights of the States and the people.

The original Constitution does not mention educatio
Neither does the Fourteenth Amendment nor any oth
Amendment. The debates preceding the submission of th
Fourteenth Amendment clearly shows that there was n
intent that it should affect the systems of education mai
tained by the States.

The very Congress which proposed the Amendme
subsequently provided for segregated schools in the Di
trict of Columbia.

When the Amendment was adopted in 1868, there wer
37 States of the Union. Everyone of the 26 States that ha
any substantial racial differences among its people eithe
approved the operation of segregated schools already i
existence or subsequently established such schools by actio
of the same law-making body which considered the Four
teenth Amendment.

As admitted by the Supreme Court in the public schoo
case (Brown v. Board of Education), the doctrine of sepa
rate but equal schools "apparently originated in Robert
v. City of Boston . . . (1849), upholding school segregatio
against attack as being violative of a State constitutiona

guarantee of equality." This constitutional doctrine began in the North — not in the South, and it was followed not only in Massachusetts, but in Connecticut, New York, Illinois, Indiana, Michigan, Minnesota, New Jersey, Ohio, Pennsylvania, and other northern States until they, exercising their rights as States through the constitutional processes of local self-government, changed their school systems.

In the case of Plessy v. Ferguson in 1896 the Supreme Court expressly declared that under the Fourteenth Amendment no person was denied any of his rights if the States provided separate but equal public facilities. This decision has been followed in many other cases. It is notable that the Supreme Court, speaking through Chief Justice Taft, a former President of the United States, unanimously declared in 1927 in Lum v. Rice that the "separate but equal" principle is ". . . within the discretion of the State in regulating its public schools and does not conflict with the Fourteenth Amendment."

This interpretation, restated time and again, became a part of the life of many of the States and confirmed their habits, customs, traditions and way of life. It is founded on elemental humanity and common sense, for parents should not be deprived by government of the right to direct the lives and education of their own children.

Though there has been no constitutional amendment or Act of Congress changing this established legal principle almost a century old, the Supreme Court of the United States, with no legal basis for such action, undertook to exercise their naked judicial power and substituted their personal, political, and social ideas for the established law of the land.

This unwarranted exercise of power by the Court, contrary to the Constitution, is creating chaos and confusion in the States principally affected. It is destroying the amicable relations between the white and negro races that have been created through 90 years of patient effort by the good people of both races. It has planted hatred and suspicion where there has been heretofore friendship and understanding.

Without regard to the consent of the governed, outside agitators are threatening immediate and revolutionary changes in our public school systems. If done, this is cer-

tain to destroy the system of public education in some of the States.

With the gravest concern for the explosive and dangerous condition created by this decision and inflamed by outside meddlers:

We reaffirm our reliance on the Constitution as the fundamental law of the land.

We decry the Supreme Court's encroachment on rights reserved to the States and to the people, contrary to established law and to the Constitution.

We commend the motives of those States which have declared the intention to resist forced integration by any lawful means.

We appeal to the States and people who are not directly affected by these decisions to consider the constitutional principles involved against the time when they too, on issues vital to them, may be the victims of judicial encroachment.

Even though we constitute a minority in the present Congress, we have full faith that a majority of the American people believe in the dual system of government which has enabled us to achieve our greatness and will in time demand that the reserved rights of the States and of the people be made secure against judicial usurpation.

We pledge ourselves to use all lawful means to bring about a reversal of this decision which is contrary to the Constitution and to prevent the use of force in its implementation.

In this trying period, as we all seek to right this wrong, we appeal to our people not to be provoked by the agitators and troublemakers invading our States and to scrupulously refrain from disorder and lawless acts.

Signed by:

Members of the United States Senate:

Walter F. George

Richard B. Russell
John Stennis
Sam J. Ervin, Jr.
Strom Thurmond
Harry F. Byrd
A. Willis Robertson
John L. McClellan
Lister Hill
James O. Eastland
W. Kerr Scott
John Sparkman
Olin D. Johnston
Price Daniel
J. W. Fulbright

Allen J. Ellender — George A. Smathers
Russell B. Long — Spessard L. Holland

Members of the United States House of Representatives:

ALABAMA

Frank W. Boykin — Kenneth A. Roberts — Carl Elliott
George M. Grant — Albert Rains — Robert E. Jones
George W. Andrews — Armistead I. Selden, Jr. — George Huddleston, Jr.

ARKANSAS

E. C. Gathings — James W. Trimble — Brooks Hays
Wilbur D. Mills — Oren Harris — W. F. Norrell

FLORIDA

Charles E. Bennett — A. S. Herlong, Jr. — James A. Haley
Robert L. F. Sikes — Paul G. Rogers — D. R. Matthews

GEORGIA

Prince H. Preston — James C. Davis — Iris F. Blitch
John L. Pilcher — Carl Vinson — Phil M. Landrum
E. L. Forrester — Henderson Lanham — Paul Brown
John James Flynt, Jr.

LOUISIANA

F. Edward Hebert — Overton Brooks — T. Ashton Thompson
Hale Boggs — Otto E. Passman — George S. Long
Edwin E. Willis — James H. Morrison

MISSISSIPPI

Thomas G. Abernethy — Frank E. Smith — Arthur Winstead
Jamie L. Whitten — John Bell Williams — William M. Colmer

NORTH CAROLINA

Herbert C. Bonner — Carl T. Durham — Woodrow W. Jones
L. H. Hountain — F. Ertel Carlyle — George A. Shulford
Graham A. Barden — Hugh O. Alexander

SOUTH CAROLINA

L. Mendel Rivers — W. J. Bryan Dorn — James P. Richards
John J. Riley — Robert T. Ashmore — John L. McMillan

TENNESSEE

James B. Frazier, Jr. — Tom Murray — Clifford David
Jere Cooper

TEXAS

Wright Patman — John Dowdy — O. C. Fisher
Walter Rogers

VIRGINIA

Edward J. Robeson, Jr.	Watkins M. Abbitt	Howard W. Smith
Porter Hardy, Jr.	William M. Tuch	W. Pat Jennings
J. Vaughan Gary	Richard H. Poff	Joel T. Broyhill
	Burr P. Harrison	

Let us face the issue squarely: Are these men all wro and the nine justices of the Supreme Court right? Is the any conceivable thing that the Supreme Court could that would make their actions null and void? Look at t background and environment of the nine men that co prise the Court, and then look at this list of honorable m in the senate and house of representatives of Congre men like Walter F. George of Georgia and Harry F. By of Virginia who have been in the senate for years, and think you will agree that there is no comparison in the wisdom and judgement.

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CHAPTER IV.

The Supreme Court and Communism

In the light of recent decisions, of the Supreme Court, we may well ask the question, — Have we a Communistic Supreme Court? Congressman James Davis was not far wrong when he said: "It seems that the Communists cannot lose a case in the United States Supreme Court.' '

I have before me at this moment more than thirty decisions of the Court, every one of them has to do with the Communists, and everyone of the decisions was decided in favor of the Communists, some of them most far reaching and disastrous to justice and States rights in their scope. I wish I had time and space to discuss each of them separately, but that would weary you. I do wish to consider some of the worst.

1. One of the worst of these decisions was that of **Jencks vs. the United States.** In that case the Court ruled that Jencks was entitled to inspect all FBI reports that had any relation to testimony of witnesses against him. FBI Director Hoover was stunned at this outrageous decision, which Justice Clark said, in dissenting, "gave to the criminal a Roman holiday for rummaging through confidential information and secrets of the FBI. There is confusion already in the FBI and Federal Courts. Lawyers for Communist traitors can now, unless prosecution is abandoned, learn the identities of informers to the FBI, and thus destroy the whole system under which the FBI operates. Already Congress has been trying to devise means to circumvent and defeat this vile decision on the part of the court. A strange and sad spectacle, two branches of government at odds over a Communist favored decision by the Supreme Court."
2. **Bart vs. United States**
   Philip Bart, general manager of the Daily Worker, the leading Communist newspaper, was convicted of contempt by the House Committee for refusal to name officials of the Ohio section of the Communist Party. The conviction was reversed, the Court claiming that the committee did not directly overrule his refusal. He pleaded the Fifth Amendment, although the Committee Counsel Tavenner had distinctly told Bart that testimony relating to other people could not incriminate him.

3. **Cammer vs. United States.**
Cammer was attorney for Ben Gold. After the indictment of Gold by a Federal grand jury, Cammer mailed to members of the grand jury a questionnaire to ascertain whether such jurors might be influenced by bias or fear to indict persons charged with association with the Communist party.

4. **Pennsylvania vs. Nelson.**
Steve Nelson, an acknowledged member of the Communist party, had been convicted under the state sedition law of Pennsylvania. The Court ruled that the Smith Act superseded all state sedition acts, and made them null and void. This decision was far reaching in effect and disastrous to the prosecution of criminals in the states. It stopped immediately prosecution of ten persons under the Massachusetts sedition law. Probably the most outstanding case and the worst subversion of justice was at Louisville, Kentucky. There a citizen of some prominence by the name of Braden purchased a house in a white neighborhood, and moved a negro family into it. Not content with that, he was accused of hiring some one to set it afire, that he might further stir up race hatred between the negro and white races. He was indicted together with his wife, was convicted, and had already been sentenced to a prison term, when the court made that decision. He was immediately released and his wife also who had not been tried.

5. **Slochower vs. City of New York.**
Slochower was an associate professor at Brooklyn College. An act of the Charter of the City declared that whenever a city employee used the privilege of the Fifth Amendment against self incrimination to avoid answering a question relating to his official conduct, his tenure of office was terminated. The Court, not satisfied with revoking state laws, assumed the authority to revoke this City Law, Section 903, and Slochower was not only reinstated, but recovered three and one half years back pay.

6. **Fourteen West Coast Communists vs. the United States.**
These fourteen were convicted for having part in the organizing of the Communist party, and advocating the overthrow of the government of the United States. On a mere technicality, the Court acquitted five of the defendants, and granted the other nine new trials.

And now we come to one of the worst of all their decisions, which does not have to do directly with Communism, but rather with race relations between the whites and the negroes.

7. The Stephen Girard Case.

Stephen Girard was a poor boy who rose to prominence in Philadelphia, and became one of the leading bankers and financiers of his day. When he died, some forty years before there was any fourteenth amendment, he left a provision in his will for the building and operation of a college for poor white boys who were orphans. There was set up in the City of Philadelphia a board of directors to handle and manage such trusts. The Supreme Court held that this board of directors was an agency of the State of Pennsylvania, and for this agency of the state not to admit negroes was a violation of the fourteenth amendment In this the Supreme Court — said: " . . . Stephen Girard, by a will probated in 1831, left a fund in trust for the erection, maintenance, and operation of a 'college.' The will provided that the college was to admit 'as many poor white male orphans, between the ages of six and ten years, as the said income shall be adequate to maintain.' The will named as trustee the City of Philadelphia. The provisions of the will were carried out by the State and City and the college was opened in 1848. Since 1869, by virtue of an act of the Pennsylvania Legislature, the trust has been administered and the college operated by the 'Board of Directors of City Trusts of the City of Philadelphia.' Pa.

"In February 1954, the petitioners Foust and Felder applied for admission to the college. They met all qualifications except that they were Negroes. For this reason the Board refused to admit them. They petitioned the Orphan's Court of Philadelphia County for an order directing the Board to admit them, alleging that their exclusion because of race violated the Fourteenth Amendment to the Constitution. The State of Pennsylvania and the City of Philadelphia joined in the suit also contending the Board's action violated the Fourteenth Amendment. The Orphan's Court rejected the constitutional contention and refused to order the applicants' admission. This was affirmed by the Pennsylvania Supreme Court. Here follows the Supreme Court's decision:

"The Board which operates Girard College is t agency of the State of Pennsylvania. Therefore, e though the Board was acting as a trustee, its refusal admit Foust and Felder to the college because they w Negroes is discrimination by the State. Such discrimi tion is forbidden by the Fourteenth Amendment. Bro v. Board of Education, 347 U. S. 483. Accordingly, judgment of the Supreme Court of Pennsylvania is versed and the cause is remanded for further proce ings not inconsistent with this opinion."

What do we have here? A decision of the Supre Court which says that one cannot make a will that discri inates against the negro race. You can leave your prope to males, discriminating against females, that is consti tional. But when you put the word white in, and make read **white** males it is discrimination and unconstitution Has it come to this pass in our government that one can dispose of one's own property as he pleases? Must we n only go to church with negroes, go to school with negro eat with them, dance with them, inter-marry with the but when we die leave our property to them? A few da after this ruling the Philadelphia Inquirer had an editor headed, — **Girard Ruling A Blow To Bias.** What great example anywhere of **bias** than the editor of a great new paper so blinded, so biased that he cannot see that this cision is a blow to the wishes of the honored dead. T Court, one hundred and twenty six years after his dea under the subterfuge that his will was discriminating, sumed authority to violate his wishes and apply to hi their interpretation of an amendment added to the Cons tution some forty years after his death.

It is a principle of all jurisprudence that no ex po facto law, or any law impairing the obligation of contra shall be enacted. And yet here are nine men who, becau of their very promotion to the highest Court in the lan are supposed to stand for every law of jurisprudence a hold them sacred, not only violate those laws, but rea back 26 years into the graves of the sacred dead, and say them **your will shall not be respected and your wishes w not be executed.** What have we come to in America? Ho different the editorial in the Savannah Morning News this decision from that of the biased Philadelphia Inquire This is what the Savannah Morning News says:

"If one erroneous decision could remain an entity in itself, confining its wrong to the issue involved, it wouldn't be quite as bad. The trouble is that one wrong decision becomes the precedent for others, even more devoid of judicial logic than the first. Thus is built error on error, a crazy pattern, sociological, and psychological concepts that, in their extremity, are so far removed from the corpus of the law and the Constitution that they become patently ridiculous.

"For example, on Monday of this week the Supreme Court held, in effect, that it was a violation of the 14th Amendment for the trustees of an estate established under a will to administer the funds of the estate in accordance with the wishes of the deceased testator. Thus, to uphold its views of what the 14th Amendment means, the court negated the right of an individual to dispose of his own private wealth in a manner of his own choosing.

Thus, by an ex post facto application of the 14th Amendment, the court has reached back 126 years into the past to nullify the right of an American citizen to say how his own money should be used after his death. Fantastic? Yes, but it happened this week in Washington."

Are we living in free America, or in a Nazi Germany or a Bolshevik Russia? Has it come to pass that we cannot make our wills as we please without the fear that the Supreme Court will rise up and declare it discriminating? Something must be done about it and done speedily, else the time will come when they will not be satisfied to confiscate the property of the dead but will confiscate the property of the living. One of two things must be done. Either we must by additional legislation further limit their powers, or curb their enroachments on personal freedom and the rights of the states, or rise up and demand our rights as sovereign states as provided in the Constitution. This has been done in the past, and can be done again. Every governor of every state North, West, East and South should study the subject of **interposition** and prepare the people for the battle ahead. "Eternal vigilance is the price of liberty."

United States Representative Thomas G. Abernethy has charged on the floor of the House that the whole racial integration program was carefully planned and outlined by the Communists more than 45 years ago. His address,

printed in the Congressional Record, June 7, 1957, said in part:

This civil-rights business is all according to a studied and well-defined plan. It may be news to some of you, but the course of the advocates of this legislation was carefully planned and outlined more than 45 years ago. Israel Cohen, a leading Communist in England in his "A Racial Program for the 20th Century," wrote, in 1912, the following:

'We must realize that our party's most powerful weapon is racial tension. By propounding into the consciousness of the dark races that for centuries they have been oppressed by the whites, we can mould them to the program of the Communist Party. In America we will aim for subtle victory. While inflaming the Negro minority against the whites, we will endeavor to instill in the whites a guilt complex for their exploitation of the Negroes. We will aid the Negroes to rise in prominence in every walk of life, in the professions and in the world of sports and entertainment. With this prestige, the Negro will be able to intermarry with the whites and begin a process which will deliver America to our cause.'

What truer prophecy could there have been 40 years ago of what we now see taking place in America, than that made by Israel Cohen? The plan was outlined to perfection and is being carried out by politicians who have fallen into the trap. Many thousands in America today who are in no sense Communists are helping to carry out the Communist plan laid down by their faithful thinker, Israel Cohen. Truly, vigilance is the price of liberty.

What more evidence do we need to prove that this whole integrated movement is Communist inspired? We have shown by the above quotation that it was conceived in the mind of a Communist in England forty years ago: that Dubois, the only negro at the organization of the NAACP movement was a Communist: that the background of some of the present justices of the Supreme Court shows that they are closely associated with Communists, such as Hiss and others: that over thirty decisions of the Court have all been favorable to the Communists: that the Daily Worker and the Communist officials are gleeful over these decisions and the failure of all efforts on the part of our government to bring these traitors and spies to justice. And

the sad part of it is that so many religious and charitable organizations have been hood-winked by their duplicity, and have really been made to believe that it is unbrotherly and unchristian to oppose integration in schools, in churches and even in the marriage relation. Millions of dollars have been appropriated to accomplish what the Communists conceived long ago.

The Ford Foundation is perhaps the largest contributor to establishing integration between the white and negro races, with assets of more than 530 million dollars, they donated 15 million to the Foundation, 390 thousand of which was to go to the **Southern Regional Council** to promote racial integration in the South. Ten thousand was given to the National Council of Churches for its department of Racial and Cultural Relations. Then recently it gave $50,000 to the **Legal and Education Fund** of the NAACP to prosecute those of us in the South who oppose integration. Just as they used bayonets in Little Rock, Arkansas, to escort nine negro children to school, so, all over the south, bayonets and troops will be used to try to enforce integration and make your child integrate whether you consent or not.

Then there is the Carnegie Foundation. It financed Dr. Gunnar Myrdal, the great (?) Swedish scientist in his book, **An American Dilemma** which ridicules our Constitution and on which the Supreme Court based its psychological and sociological integration decision. The Carnegie Foundation has also made heavy contributions to the **National Urban League.**

"What is the Urban League?" you ask. I have before me a pamphlet issued by the National Citizens Protective Association. At the head of this sheet is the question in large black type,

WHERE DOES YOUR MONEY GO?

Underneath this heading is the statement, **58 Community Chests Support The Anti-White Urban League.** Then below are the names of the 58 cities where money for the Community Chest goes to the Urban League. These 58 chests donate over $2,000,000 a year to the Urban League. Do you give to the Community Chest? Does your money go to the Urban League? I advise you to write to the NAACP and find out. Maybe you want it that way. However, I think you would like to know what the Urban

League does with your money. **It Works with NAACP For School Integration.** On June 7, 1957, the NAACP and the Dayton, Ohio Urban League complained to the Dayton Board of Education that there were still all-white and all-negro schools in the city. They demanded zoning be changed so that all schools would be race mixed. In New York City the Urban League demanded that white children be imported by bus into all-negro school districts so that negroes could get integrated with whites. Now some white children are compelled to go miles from their homes just to be integrated with negroes. **Urban League Holds Wild Inter-Racial Orgies.** Beaux Art Balls are held by the Urban League in many cities. New York's biggest inter-racial social event is the Urban League's Ball. Whites and social-climbing negroes mix and dance together in every state of dress and undress. Sepia, a negro sheet, warns the League against what seems to be coming the League's most important activity — party-giving, and says that the League is becoming a kind of inter-racial society club in which negroes can rub elbows, dine and dance with rich whites.

Integrated Housing Urban League Goal. This policy has been openly declared and unanimously endorsed by Leagues everywhere. When negroes began moving into Teaneck, N. J., the whites began selling their homes and moving out. So the negro Chicago Defender reported: "The Urban League of Englewood, N. J. is trying to halt the sales so that the community will remain integrated rather than Jim Crow." **Seeks Legislation To Bar Segregated Housing.** A bill before the New York City Council would force owners of private property to rent to negroes. The chairman of the Urban League appeared before the Council in support of the bill.

Favors Mixed Marriages. Edwin C. Berry, director of the Chicago League, divorced his negro wife of many years and married at white woman, Mrs. Betsy Frazier, a secretary for the Urban League. She had divorced her white husband previously. Berry receives a salary of $11,000 a year. If you give to your Community Chest and your chest gives to the Urban League, you are helping to pay his salary. To finance these balls where whites and blacks dance and romance together and to pay these enormous salaries the 58 Community Chests give to the Urban League a nice little sum yearly of over $2,000,000. But in some cities the

people are at last getting their eyes open, and seven cities that formerly gave over $100,000 a year to the Urban League have withdrawn their support. These cities are as follows: Fort Worth, Jacksonville, New Orleans, Norfolk, Richmond, Roanoke and Little Rock. Why was this? Let us take a look at New Orleans for an answer. New Orleans has a Citizens Council of many thousands of members is one answer. They investigated the League's Anti-White activities, and when the League came to them for the usual hand out of $22,000 yearly they said "nothing doing." The chest committee estimated after investigation that to continue contributing to the Urban League would cost them $500,000 in contributions. A similar condition prevailed in other cities. When the people begin to find out just how the League is spending the money, from every city like action will be taken.

the integrationists draw large sums to help them in their fight against racial segregation. There is the Marshall Field Foundation, the Rosenwald Foundation, the Rockefeller Foundation, the Rosenteil Foundation, the contribution of Walter Reuther from the labor unions, Calvert and Seagram funds from the liquor interests, the Old Gold cigarette fund from the tobacco interests and many others. It is an old saying, — **Money makes the mare go.** These racial integrationists control news service, subsidize the magazines, the radio and television chains. It would be foolish of us to minimize or not weigh thoroughly the tremendous forces against us. It is their purpose to force upon us after removing all barriers, the amalgamation of the white and colored races. If they cannot do it peacefully by moral suasion, they will do it forcibly at the point of the bayonet.

What shall be our answer to this ominous threat, or is there an answer? Shall we just throw up our hands as some have already done and say, "To resist is futile. The odds against us are too tremendous. Integration is inevitable. It is bound to prevail and we had just as well submit first as last." That is a coward's answer. No, not that. Let our answer be, "Thrice armed is he that hath his quarrel just."

"Truth forever on the scaffold
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

As long as the rivers run to the sea, as long as the mountain peaks pierce the heavens and the stars shine in the heavenly firmament, we will fight and never surrender our racial purity. What are these encouraging signs now so apparent?

First, — Integration's inert failure because it is at cross purposes with God.

Second, — A renascence of faith in segregation already in evidence in the South, West, and even in the North.

We want to study these two signs so evident today and take to heart afresh the immortal words of Robert Browning,

"God's in His heaven,
All's right with the world."

That is good philosophy provided we do not depend on things to right themselves. That they will not do. It requires sacrifice, sweat and blood on our part if we hope to conquer. As we read in the words of the Psalmist of old, "One shall chase a thousand and two shall put ten thousand to flight." One with God is a majority. Let us bend to the task, and victory will surely be ours.

CHAPTER V.

Integration's Failure—Washington Schools—Little Rock

It is a law of gravity that things will fall to the earth by their own weight. It is a moral law that evil will eventually dig its own grave and destroy itself. These laws are inviolate. Just as truly as the law of gravity prevails, even so does the moral law prevail and evil will destroy itself.

We see this evident in the school situation in Washington City. According to the president's public declaration, **this was to be a model of integrated schools to be copied by the rest of the nation.** I shall in this chapter give you a picture of this model, a picture so revolting, so nasty, so vile, that when you read it, you will want to go out and vomit. In passing let me say that the government officials in Washington from the president down do not patronize these model schools. The president's own grandchildren have been placed in a private Episcopal school in Alexandria, Virginia. Oh! yes, there is one elementary school which is located in the heart of a white residential district where the vice president, Nixon, and most of the high officials in government reside. This was operated as a segregated school. But to avoid criticism on the part of those who oppose integration, one lone Negro has been assigned to attend this integrated school.

The facts I offer you in the following pages is a digest from the pages of the report of the Committee appointed by Congress to investigate **Public School Standards And Conditions And Juvenile Delinquency In The District of Columbia.** From this heading of the report you will note that the facts stated here are not fairy tales invented by the enemies of integration to discredit the movement, nor perversions of truth by partisans of segregation, but sworn testimony obtained by a Committee of Congress by voluntary witnesses who are officials and teachers in the schools. As evidence that the advocates of integration did not want the nation to know how integration had totally failed in Washington City schools, the hearings were conducted in an atmosphere charged with abuse and name calling directed at members of the Committee and its chief counsel by some of the Washington press, some minority pressure groups, the NAACP, and other advocates of integrated schools. This was unquestionably intended to conceal the true situation

and destroy the effectiveness of the investigation. The bias of one of the Washington newspapers in favor of integration is shown by the following testimany from Mrs. Elva C. Wells, principal of Theodore Roosevelt High School:

"One of the Washington papers sent out a photographer to my graduation and came up to me as I was leaving the stage and asked for permission to take pictures of the Negro honor students. And I said, "Well, we have no Negro honor students, but we have many, many honor students." They would not take the pictures of the honor students. I tried very hard last year to get all three papers to give us a big buildup on the scholarships and honors which our school had won. As I told you, we were the only public high school to have a national merit scholarship winner. We had scholarships to Dartmouth, Harvard, Cornell, Pennsylvania, Princeton, and many others that I can't say offhand. I wanted a big buildup on that. And I got all the information, because I felt it would offset some of the press on the low standards and so forth. I could not get that before the public in the press. I could not get that written up.

Well, I don't know that I should use the word "refusal." He just said he wasn't interested in taking it. Perhaps I should put it that way. I said, "We do not have a Negro student in the honor group, but we have many students that have won honors, and I would like you to take it." And he said, "Well, no." He said he was sent out to get the Negro students who had won honors. And if my memory serves me correctly, it was the Washington Post" (hearings, pp. 135 and 142).

A mass meeting sponsored by the NAACP was planned and held to protest the investigation.

During the course of the hearings the protestants, apparently fearful of the impending revelation of the truth, made a vigorous effort to halt the proceedings.

Entreaties were made to President Eisenhower, Presidential Candidate Adlai Stevenson, Republican Chairman Leonard Hall, Democratic Chairman Paul Butler, Speaker Sam Rayburn, House Leader John McCormack, and all members of the House District Committee, vigorously urging them to use their influence in preventing the subcommittee from functioning in its legitimate endeavor to gather nformation heretofore withheld from the Congress and the public.

Immediately after Mrs. Elva C. Wells, principal of Theodore Roosevelt High School, testified before the committee, Wesley Williams, a Negro member of the District Board of Education, issued a public statement suggesting that "Dr. Corning should reexamine the competency of some of the principals" who appeared at the hearings. He said that some had "made severe admissions of inadequacy."

When it is considered that this attack was obviously directed at Mrs. Wells, one of the outstanding and able principals in the District school system who had been in the school system since 1929, and had very successfully operated a most outstanding high school in Washington, it is evident that this unwarranted attack was intended to coerce and intimidate and cause witnesses not to appear and testify at the hearings. This was somewhat effective in the light of the fact that the subcommittee used only voluntary witnesses. Subsequent to this attack some teachers and principals were reluctant or failed to appear because they were fearful of reprisals at the hands of certain members of the Board of Education.

This fact was clearly demonstrated in the testimony on the day after this attack was published, of Miss Dorothy Tripp, principal of Langdon and Woodridge Schools, who made the following observation before the sub-committee:

"I think before I go further I want to make a point that I am a little bit concerned over a statement made in the Star yesterday referring to Mr. Williams' (our board member) seven-page statement issued to the press, stating that 'Dr. Corning should reexamine the competence of some of the principals' who appeared at the hearings. He said he felt some had 'made severe admissions of inadequacy.' I want to be awfully sure before I go deeper into this, want to feel there will be no reprisal—or no retribution, maybe, is a better word—of any kind on any statements I may be making before this committee * * *

"I don't feel I am here under pressure. I feel it is my professional duty to be here even if it were not a required thing; but under the circumstances I thought I should make that clear before I go further, because I may say some things in the course of the questioning that would reflect upon the work my teachers and I have done. We felt we have done the best we could under the circumstances and will continue to do so."

This attack had so intimidated some of the prospective witnesses that it became necessary to bring before the sub-committee Superintendent Hobart S. Corning, who reassured the school personnel that no reprisals would be imposed against them for testifying before the subcommittee. Notwithstanding this assurance, some were still doubtful and did not appear. Many who did appear showed effects of intimidation and coercion and were fearful to repeat many statements they had made to the sub-committee staff when originally interviewed.

Before taking up the report of the committee, let us look at the

Effect of School Integration On Population

The exodus of the white population from Washington since the agitation for and the adoption of integration in the schools has been enormous. The realignment of school boundaries which resulted in forcing the mixing of white and negro children also caused a great many of the white residents to move to suburban areas or into the adjoining states of Maryland and Virginia. This exodus accelerates as times goes on and the awful conditions get worse, and the time is not far distant when the District of Columbia will be a predominantly negro community. Look at these figures:

A few years ago the white pupils numbered 59,582.
The negroes numbered 33,498.

The October 55 census showed:

38,768 white.
68,877 negro.

But hold, it is worse than that now. The October 1956 census shows:

34,750 whites.
73,793 negroes.

Thus the percentage of negro students in 1956 had increased to 68% of the total, more than two to one. More than that, with the exodus of the whites, property values have plummeted. Houses can now be purchased in certain sections at one third or less of the original cost. A prominent leader of the NAACP advised his colored friends who were integrating into what was formerly an all white

section of the city not to be in any hurry to buy. "Just wait awhile," said he, "and you can get it for practically nothing."

This strategy is being carried out also to get possession of church buildings. This new strategy is for a few reasonably clean and respected negroes to present themselves for membership in a fringe area church. All in the spirit of **Christian brotherhood,** understand. Then they begin bringing in their friends, and the white members begin to leave. Soon the congregation becomes predominantly negro, and the valuable church property that cost the whites thousands of dollars in sacrificial gifts with all the equipment becomes the property of the negroes without the expenditure of one penny save for an occasional nickel or a dime dropped in the collection plate.

Another method used to steal white churches is to appoint a negro minister to serve a white congregation. Recently Methodist Bishop Kennedy of Los Angeles, a left-wing 'liberal' from way back, picked a negro to become pastor of the all-white Normandie Avenue Methodist Church. This was done without even consulting the membership. The first the members knew of it was when they read it in the papers. The entire membership resigned in a body and left their valuable church property to a handful of blacks the new negro minister quickly recruited. Why buy a church when you can steal it? The politicians want more votes and the religious heirarchy wants more members. The only difference is that the politicians are honest about it, but the religious heirarchy blasphemously cloaks its actions with Christian phrases.

The sub-committee appointed by Congress to investigate the public schools of the District of Columbia is composed of the following:

James C. Davis, Georgia, Chairman
John Bell Williams, Mississippi,
A. L. Miller, Nebraska,
Woodrow W. Jones, North Carolina,
Joel T. Broyhill, Virginia,
Dewitt S. Hyde, Maryland
William Gerber, Chief Counsel.

It should be noted that all witnesses appeared voluntarily, and were selected from the school personnel list furnished by the school administration without regard to race.

We shall not stop to note and discuss the low I.Q. in the integrated schools predominantly negro. The committee devotes many pages to this in comparison to the high I.Q. in the predominantly white schools. We shall pass all that for the present, and proceed to the report under the head:

Discipline — Truancy — Juvenile Delinquenty

Before taking up the testimony of the principals and individual teachers on this score we want you to look at the brief summation of the shocking conditions which exist given by the committee itself. We can do no better than quote their exact words as to the horrible and nauseating conditions prevailing:

"Prior to the integration of the schools in the District of Columbia there were very few unusual disciplinary problems in either of the school systems. Since the integration of the schools there have been very few unusual disciplinary problems in the predominantly segregated schools.

Disciplinary problems in the predominantly integrated schools have been described as **appalling, demoralizing, intolerable,** and **disgraceful.**

Fighting, lying, stealing, vandalism, obscene writing, vulgar talking, absenteeism, tardiness, and truancy have increased to an amazing degree.

Mental and physical suffering has affected the health and morale of many white teachers as a reaction to these unexpected disciplinary problems that arose in the predominantly integrated schools.

Some white teachers have resigned, some have retired before the fixed date for their retirement, and some have indicated they will leave the school system as soon as it is possible for them to do so.

For the first time in the history of some of the schools, teachers were required to police the corridors and playgrounds and cafeterias. Disorder in the classrooms greatly reduced teaching efficiency, and retarded the ability of students to learn. Police were called on numerous occasions to the various integrated schools.

The overwhelming majority of those interviewed mentioned the following items:

(a) Stealing: Innumerable cases were reported. Several courses of study or class methods were changed because

theft removed materials and supplies so rapidly they could not operate. In many schools everything must be locked up. Often keys are stolen and articles removed. Teachers showed exasperation and despair at their complete helplessness in this phase of conduct.

(b) Lying: In some instances, both pupils and parents would lie when the truth would serves their purpose better. Truthfulness in many schools is losing ground.

(c) Cheating: Instances of cheating since integration has increased.

(d) Fighting: An unusually large number of fights have occurred on the grounds, in corridors, and often in the classrooms. Weapons have been taken away from pupils on numerous occasions. Serious fights were reported between whites and negroes.

(e) Vandalism: Wanton destruction of property has increased since integration. Teachers and principals told of the contrast before and after integration.

(f) Obscene language: The vilest sex talk, dirty writing on the walls, foul and unspeakable language to teachers, and vicious and obscene tongue battles in classrooms, as well as during recess, seems to occur often enough to be a major handicap to a learning situation, as well as to cultural development."

We come now to read the testimony of the principals and teachers as given to the committee, in some cases abbreviated but in all cases, verbatim. First, we will look at the testimony of John Paul Collins, a retired high school principal of Eastern High School. He told the committee that racial integration brought serious disciplinary and sex problems to his school, and contributed to the breakdown of his health. His testimony to the committee is in two parts, a part given here under the heading of **truancy, discipline,** and **juvenile delinquency,** and one further on under the heading of **Social Activity — Sex Problems,** and **Disease.** Reader, if you think this part nauseating and horrible just wait till you come to the second part. As the old mountaineer said, "you ain't seen nothing yet."

Testimony of John Paul Collins:

"After integration of the schools in 1954, I called a meeting of the school faculty at Eastern High School and emphatically told the teachers that if they let down the bars on discipline they would be discharged. In spite of

the best efforts put forth by the teachers, however, the problem of discipline was tremendous .

I found it necessary to require that all teachers leave their desks when the bell rang and keep order in the corridors.

At times, I heard colored girls at the school use language that was far worse than I have heard, even in the Marine Corps.

White children manifested a spirit of cooperation to help the colored children become acclimated, but these efforts were not particularly successful.

Fighting, including several knifings, went on continuously. While such incidents had occurred occasionally in previous years, they became more or less commonplace following integration, to the point of creating a serious disciplinary problem.

There have been more thefts at Eastern in the last 2 years than I had known in all my thirty-odd years in the school system. A teacher still at Eastern told me recently that stealing is now so rife at the school that it is no longer practical to attempt to report all stealing incidents.

There were many sex problems during the year following integration. The first evidence of this came about when some colored boys began writing notes to the white girls, telling them their phone numbers and asking the girls for their numbers in return.

I overheard two colored boys making obscene remarks about a white girl who was passing in the hall. I promptly suspended these boys until such time as I could get satisfactory assurances from their parents that they would discontinue such conduct. My authority to do this was questioned by the administration, but I stuck to my guns.

Never, in all of my experience, have I observed such filthy and revolting habits in the lavatories. Some of the urinals were completely torn away from the walls. Nothing like this had ever occurred prior to integration, so far as I can recall.

Prior to integration, I loved and lived with my work, but the problems which I encountered after integration has brought about a lowering of public-school standards and student academic achievement in the District of Columbia schools. It has created problems of discipline that have disrupted educational processes.

It has created grave social problems that cannot be solved under existing circumstances. This leads me to the obvious conclusion that our system of integration cannot be held out as any model to any community that has not, at yet, integrated its school system."

Testimony of Hugh Stewart Smith:

"Unruly students were put in my office. It is a bad situation when you are paying a principal a good salary, but that is the only thing you can do. The newspapers said we had seven cases of pregnancy, whereas we thought we had 27. In my office the secretary kept her eye on them, and I had all of mine on them."

Testimony of Arthur Story:

"After integration the disciplinary problems increased in number and type. There would be such things as stealing, boys feeling girls, carrying knives and that type of thing. Pocket books, money, personal possessions have been stolen. During 1955 I imagine we called the police about 50 times. However, the newspapers claimed only 4 in 3 years."

Testimony of Wilmer Bennett:

"After integration, disciplinary problems became more difficult. Many of the teachers were frustrated. I have had requests from colored parents to take their children out of my schools and put them back in all colored schools. We have had to call the police maybe 25 or 30 times."

Testimony of Mrs. Dorothy Denton:

"The discipline problem has been getting worse in the last few years. We have instances of fighting in the class room. We have had a number of fires set on purpose during school hours. I think it was seven. Perhaps I would be safer in saying five. I never heard of any such fires before integration. We have had stealing. We have a hard time keeping our lunches in the refrigerators. Yesterday I had my lunch stolen."

Now the horrible testimony of Mrs. Elva C. Wells:

"Prior to integration, we did not have anything like the foul and obscene language we have had since integration. Obscene language has caused many fights. It is this language both among girls and boys that is the greatest cause of disturbance. We have collected 6 or 7 knives. We have had several serious stealing cases. The largest ones were handled by the Juvenile Court.

We have found obscene notes being passed around the classrooms, some very bad ones. Also writing on the walls,

on the stairways and in the lavatories of obscene words and pictures. This week we had to call the police. One of our white boys was coming back to school for something and he was attacked by 3 colored boys, held, up, asked for a dime which he said he did not have,—and the boys crowded in on him, and the one in front hit him in the mouth, cut his lip completely through, and when he came to school, of course, the nurse was there, and we gave him first aid and called the police. Some of the things were small things, but it happened so often I am going to mention it. A negro girl will stand in the aisle, and dare a white girl to pass her. Or they will walk down the halls and step on their heels. Another thing is **the use of the radiators and the lobbies in the auditorium as urinal stands; also the steps inside the building as toilets.** In the third year of integration my problems are increasing rather than lessening. It seems to me that it is time to look at the whole problem. You know, brotherhood is a two-way process. You extend your hand, and it has to be accepted in the spirit in which you extend it."

Testimony of Mrs. Marjory W. Wilson:

"There was obscene and profane language directed at me. Some was directed to antagonize me. I would like to bring some rather shocking things — at least they were shocking to me — such as obscene language written on the walls and on the board in my room. Obscene language was scratched into the doorplate of my door which is metal. The language pertained to sex. I tried, but could not remove it. The janitor also tried. I reported to the principal and they are planning to replace the plate."

Testimony of Mrs. Jane Bernot:

"We have many disciplinary problems. I could go on at no end telling you. I have not only the simple ones of tardiness and truancy, but I have had pregnancy and relationships between boys and girls. I have fights, searching for concealed weapons and razor blades. I could go on giving examples."

Are these short excerpts enough, patient reader, or shall I go on? The printed report consists of 512 pages of testimony like this. Surely this is enough to convince any fair minded, decent person of the failure of integration. But this is only the first part of this degrading spectacle. The worst is yet to come. We come now to the second part

of this — what shall I call it? — A venal miscegenacious orgy, almost too vile to print, certainly too indecent to be discussed in family circles. The committee has labeled it under this heading:

Social Activity — Sex Problems — Disease

Again before taking up the personal testimony of John Paul Collins and a host of others, I shall give verbatim the preliminary summing up of the debacle by the investigating committee. Read what they say and blush to realize that this happened in Washington, the Capital of America. The Committee says as follows:

"The curtailment of normal social activities and the surprising sex problems were part of the price the people of the District of Columbia paid for an integrated school system.

One of the dangerous and deplorable developments in the District of Columbia schools is the sex attitude of the Negro—even down into the lower elementary grades. The fact that 13 little Negro girls—6 years old and under—were treated for gonorrhea in 1955 is only a sample of the sex attitude found in the District of Columbia today.

Teachers in the integrated schools reported deplorable conditions in sex contacts in their schools. Reports of attempted rape, assaults, chasing girls, and even teachers, Negro girls soliciting boys at school, sex talk, and suggestive talking and attempted fondling of white girls, and innumerable sex affronts were reported by the school personnel that was interviewed.

Illegitimate children born to 15-year-old girls increased 42 percent during the first year of integration over the previous year. Very few white were involved. The increase for girls under 15 years of age was 23 percent.

The Department of Health reported 854 cases of gonorrhea alone among school children in 1955—97.8 percent were Negroes."

Before proceeding to give the testimony of John Paul Collins under this head, it will be a startling revelation to the reader to look at two tables, one showing a comparison of the number of venereal diseases between the whites and Negroes in the District of Columbia, and the other breaking this number down by age from as early as 6 years up to seventeen. Look at these tables and then ask your-

selves the question, are these our future citizens whom our children must go to school with, dance with, date with, marry with, and raise up a mongrel race to guide the destiny of our nation in the years to come?

DIAGNOSIS	White	Colored
Total Syphilis	368	2,195
Gonorrhea	271	10,243
Chancroid	4	91
Lymphogranuloma venereum	3	68
Granuloma inguinale	0	24
Venereal diseases, total	646	12,621

Report on Gonorrhea of the School Personnel by the District of Columbia Dept. of Public Health for 1955

AGE	GRAND TOTAL			WHITE			COLORED		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
Total	**854**	**270**	**584**	**20**	**7**	**13**	**834**	**263**	**571**
Under 6	11	1	10	1	1	...	10	...	10
6	3	...	3	...	...	...	3	...	3
7	1	...	1	...	...	...	1	...	1
8	...	...	...	...	...	...	...	...	...
9	1	...	1	...	...	...	1	...	1
10	...	...	...	...	...	...	...	...	...
11	2	...	2	...	...	...	2	...	2
12	6	...	6	...	...	...	6	...	6
13	23	4	19	1	...	1	22	4	18
14	66	11	55	5	1	4	61	10	51
15	127	22	105	4	...	4	123	22	101
16	241	80	161	4	2	2	237	78	159
17	373	152	221	5	3	2	368	149	219

Under the heading Social Activity, Sex Problems and Disease read the following testimonies:

Testimony of John Paul Collins:

"Virtually all social activities were abandoned in Eastern after integration. This move was initiated by the white students, and was a great loss to the school, because prior to integration they had a very happy and extensive social set-up.

There were a dozen or more colored girls who became pregnant during my last year at Eastern. Pregnancy among white girls was very rare, and had occurred only in isolated instances.

There were many sex problems during the year following integration. The first evidence of this came about when some colored boys began writing notes to the white girls, telling them their phone numbers and asking the girls for their numbers in return.

The white girls complained of being touched by colored boys in a suggestive manner when passing them in the halls.

One white girl left school one afternoon and was surrounded by a group of colored boys and girls. One of the colored boys put a knife at her throat, marched her down an alley and backed her up against a wall. While the group debated as to whether they would make her take her clothes off, she broke away and ran home.

The girl's mother called me about the incident and I sent an experienced counselor to investigate the affair. The counselor reported that he saw the hole where the knife penetrated the girl's coat. We were never able to get the names of the students who were involved.

On another occasion a colored girl complained to me that a colored boy had exposed himself to her in the classroom. I got hold of the boy and found him to have a record of sex offenses and recommended that he be removed from Eastern. The recommendation was accepted."

Testimony of Mrs. Hugh Stewart Smith:

"We had 27 pregnancies in our school last year; 25 were Negroes and 2 were white (1 of the pregnancies was in the fifth grade).

We did not have any social activities after integration. We just cut it out."

Testimony of Mrs. Katherine Reid:

"There were several sex incidents in my room, even with these young children. I had a colored boy who was very fresh with a little white girl. And I spoke to the little white girl and told her to go back to her seat and told the colored boy to take his seat, and he said, 'Don't you want us to be friends?' And I said, 'Yes, I want you to be friends, but right now I want you to work and do your schoolwork, and this has nothing to do with what you have been doing.' And then I had a colored boy who exposed himself to a white girl. He did it several times. Finally in exasperation, I said to the white girl, 'Just don't look'."

Testimony of Mr. Arthur Story:

"There would be such things as stealing and boys feeling girls. In a crowded corridor, boys would bump against girls, perhaps put their hands on them. I would get complaints from parents about that, and from many of the girls who would come to the office and complain that certain boys had been fresh."

Testimony of Mr. Wilmer Bennett:

"I had 2 or 3 cases of indecent exposure of the person. We keep the social affairs to a minimum. **We have no dances.** I understand the Recreation Department had dances every Friday night, but they have been eliminated."

Testimony of Mrs. Elva C. Wells:

"We have not had any dances or dramatics since June 1954. Integration was in force, and I felt that we had to take every step possible to avoid trouble. So I avoided it by stopping it then, the very first year."

Testimony of Mrs. Helen Ingrick:

" A student by the name of Jenkins was attacked by a group of colored boys as he was going home from school because he had objected to having an integrated prom. It required 13 stitches in his face."

Testimony of Miss Dorothy Tripp:

"The juvenile squad came to our school for the first time last spring and they came in on what was supposed to be an attempted rape case. One of our first grade boys and 2 of the older boys were accused of saying they were going to rape these 2 little white girls. The whole thing petered out into not too much happening, but the accusation was correct."

Testimony of Mrs. Mirian Beall:

"I know that a good many girls have withdrawn for reasons of pregnancy. Wherever possible it is kept a secret to protect the girl. It is not even on her withdrawal card. There has been a much higher rate of pregnancies since integration. We do not have dancing, dramatics, or operettas since integration."

Testimony of Miss Margaret Moore:

"I talked to the police because parents had complained that little girls had been molested. This was last year. I had two parents in my office this morning. I had two boys,

one in the fifth grade and one in the first grade, for pulling up the skirts of the girls, and touching where they had no right to touch."

Testimony of Mrs. Myrtle McKnew:

"We have had some sex problems, but I think we handled them very well. I know there are a couple of instances of notes being passed, a colored boy asking a white girl if she would like him for a boy friend, things of that sort.

We had five pregnancies last year. I talked to the girls about it. When I talked to these girls, I did not talk about that particular thing; I was not aware of it at the time. I have talked to all five girls. One girl had already had one child before she came to the school, and she was bothered about it. This was her second child—she was 12 years old and not married."

Testimony of Mrs. Jane Bernot:

"I have had pregnancy and relationship between boys and girls. I had three pregnancies within 2 weeks time. The three girls were Negro girls. I think they were around 16.

I had one case of a Negro boy and a white girl writing love letters to each other. The boy and the girl supposedly dated each other. That, I don't know. I wasn't there. That would be strictly second-hand, but the love letters I saw. She carved her initials or was seen carving her initials. It became such a problem over the whole school—the student body saw it and it disrupted the school and classes to the extent that Mrs. Wells had to do something. She called the white parents and had her removed to another school."

Testimony of Miss Katherine Fowler:

"I did not run into many sex problems in my field. We heard rumors occasionally, but as far as I know they were rumors, with the exception of one case that I do know about, from a person first hand.

Either in the fall of 1954 or else in the spring just before that—I cannot remember—we got a new clerk that came from Coolidge High School. That is another name I cannot remember, and the reason I cannot remember that is because that short time she changed from one name to the other. She got married, and I have trouble recalling the names. She was a very charming and attractive person.

When I went into the office one day after office hours, shall we say—office is open until 5, and children go home

at 3, supposedly, and the teachers work as long as they want to, and this was some time before 5—I found her very much upset and very excited. It seemed that she and one of the student clerks in the building had gone down the long hall that would lead along T Street, for example, and then down Second to the gym. They were going to a game. In the process of going to that game, she had been assaulted by one of the colored boys. It was not that day. It had happened the day before and she was extremely agitated about it, because she had been requested—I presume it was requested; that is a presumption on my part—not to say anything to the police about it. Her first reaction, of course, since it was late in the evening, was that it should be reported to the police, and she had been asked not to."

Testimony of Mr. C. Melvyn Sharpe:

"A resigned principal of Shaw Junior High School was indicted today on charges of taking indecent liberties with four teen-age boy pupils at the school. He is Louis R. Evans, colored, of the 1900 block of Second Street, N.W., who submitted his resignation as principal of the school after being accused. The resignation became effective May 31. The indictment charges the first of the offenses was last November, and the last one last February. Two of the boys are 14, one 15, and one 16. Authorities quoted the boys as saying all of the offenses took place in the principal's office at the school.

The Superintendent asked that his resignation be submitted, and it was done."

FINDINGS AND CONCLUSIONS OF THE COMMITTEE

"1. The Board of Education without sufficient consideration of the enormous problem, with scant preparation, and without adequate study or survey of known integrated school systems, too hastily ordered the integration of the District of Columbia schools.

2. The forced integration of the schools in the District of Columbia greatly accelerated an exodus of the white residents to the suburban areas of Virginia and Maryland. The present exodus seriously threatens the educational, economic, cultural, religious, and social foundation of the District. If the exodus continues at its present rate, the District will become a predominantly Negro community in the not too distant future.

3. The integration of the schools in the District of Columbia has focused attention upon the differences in ability to learn and educational achievement between the average white and Negro students, as reflected by the national standardized tests.

4. The wide disparity in mental ability to learn and educational achievement between the white and Negro students has created a most difficult teaching situation in the integrated schools. So much of the time of the teachers is being taken up in teaching the retarted students that the capable students are not receiving the proper time and attention and are therefore failing to develop in accordance with their educational ability.

5. The majority of white principals and teachers faced the challenge presented by integration with high morale, cooperation, and determination. At the outset, many felt that integration was correct. After 2 years of trial, many of these same principals and teachers testified that the integration of the schools has been of little or no benefit to either race. The morale of some has been shattered, their health has been impaired, and some have separated themselves from the school system by resignation and early retirement. The replacement of these teachers presents a very serious problem to the District schools because white teacher applications have declined materially.

6. Discipline problems and delinquency resulting from the integration of the schools have been appalling. It was unexpected and came as a great shock.

While there were no new discipline problems in the schools that were not materially integrated, the unpreparedness for the turmoil that ensued disrupted the orderly administration of the predominantly integrated schools.

This condition had a very pronounced effect in retarding the educational progress of the students.

A continuation of this situation will ultimately destroy the effectiveness of teaching in the integrated schools.

7. Sex problems in the predominantly integrated schools have become a matter of vital concern to the parents.

One out of every four Negro children born in the District of Columbia is illegitimate.

The number of cases of venereal disease among Negroes of school age has been found to be astounding and tragic.

The Negro has demonstrated a sex attitude from the primary to high school grades that has greatly alarmed white parents and is a contributing cause of the exodus of the white residents of the District of Columbia.

The integrated schools have found it necessary to curtail greatly, and in many cases eliminate completely social activities formerly considered a vital element in the education of students in the segregated schools.

8. The operation and maintenance of the District schools have been more adequately financed than the average school system. From this standpoint they compare favorably with the outstanding school systems in the Nation. The teachers' salary scale is among the highest.

The 2 years' experience with the operation of the integrated District school system has conclusively shown that the cost of operating the integrated schools will be substantially increased.

Requests for additional funds by the school administration and the increased budget and capital outlay substantiate this finding.

These demands are being made in the light of the fact that the total school population has not materially increased in the past 3 years.

9. On the average, the Negro students, because of limited achievements, are unable to compete scholastically with the more advanced white students. This condition imposes upon the slower students a psychological barrier denoting inferiority, and manifests itself in social misbehavior.

10. The committee concludes that the integrated school system of the District of Columbia is not a model to be copied by other communities in the United States. On the contrary, it finds that the integrated school system in the District of Columbia cannot be copied by those who seek an orderly and successful school operation."

Additional Views

"On the basis of information furnished the sub-committee during the hearings, we are of the opinion that the act of integrating the former division I and division II schools has seriously damaged the public school system in the District of Columbia. The evidence, taken as a whole, points to a definite impairment of education opportunities for members of both white and Negro races as a result of integration, with little prospect of remedy in the future.

Therefore, we recommend that racially separate public schools be reestablished for the education of white and Negro pupils in the District of Columbia, and that such schools be maintained on a completely separate and equal basis."

James C. Davis, Chairman
John Bell Williams,
Woodrow T. Jones,
Joel T. Broyhill.

You will note that two members of the committee did not sign the **additional views** statement. They did not and could not deny the facts, but objected to the conclusions. In order that the reader may see the lameness of their objection, I append their objections. As an example of the weakness and vagueness of their contention, note especially this paragraph:

"It is quite probable that many of the unsatisfactory conditions brought to light by the investigation may have been caused by conditions that existed prior to integration."

Note the words **probable** and **may** and compare the records before and after integration. It is regrettable that men like Mr. Miller and Mr. Hyde, instead of acknowledging after a fair investigation the awful conditions in the schools, the absolute failure of integration, should seek to hedge and minimize the results, and intimate that previous dormant conditions might have been the cause of the holocaust of thievery, obscenity, rape, indecency, pregnancy, etc., brought to light by the investigation. Such reasoning is not befitting men who are supposed to have intelligence enough to occupy the position of congressmen from the sovereign states of Maryland and Nebraska. They also complain of the type of witnesses called. They were on the committee. Why did they not call their witnesses in defense of integration if they had any? We could go on with their trivial objections, but what is the use? The picture is before us, blacker and more damnable than one could imagine, having not seen it.

A model school! How would you like for your children to go to such a school, and rub up in the classes and corridors with this stinking, lascivious bunch of humanity, a very Sodom of corruption? How would you like for them to read the obscenity on the walls of corridors, on the blackboards, in the class room and in the lavatories? How would

you like for them to see the radiators used as urinals, and the steps inside the buildings as toilets? How would you like for your daughter to sit by and associate with a girl twelve years old who is pregnant, and have a colored boy touch her in sexual approaches in the corridors, expose himself to her in the classroom, and invade her privacy in the lavatory? How would you like to have her surrounded by a bunch of colored boys on her way home from school, forced into an alley with a knife at her back that pierced her coat, and threatened by the mob to remove her clothing, and be raped there in the alley? Sodom? Could Sodom have been any worse? Indeed, the report shows that a negro teacher was fired for committing sodomy with little boys. Suppose that had been your boy? No wonder the white people are fleeing to Maryland and Virginia! No wonder the president has his grandchildren in a private school in Alexandria, Virginia! If you do not believe that the District of Columbia is a veritable Sodom, look again at the statistics on venereal disease for the fiscal year 1955:

Syphilis	white - 368,	negro - 2,190
Gonorrhea	white - 271,	negro - 10,340

What a horrible picture of rotting, putrid, diseased humanity, a very flotsam of corruption! And now, hear ye, fathers and mothers of America! This is the model school that your president wants your children to attend. Either move to Washington where your children will have the benefit of this Sodomic environment, or if you can't do this, have your school board in the community where you live integrate the negro children with yours, that they may have, what shall we call it? — Oh yes, **creative contact,** that is what that Presbyterian preacher Rev. McNeil of Columbus, Georgia called it in his salacious article in Look magazine. Now, if your school board refuses to do it, go to your federal judge and demand that he issue an order to the board demanding action, and then, if they won't act, call upon the president to send Federal troops to enforce the order, and if any patron of the school objects and wants to make trouble, use your troops with bayonets to escort the negro children to and forth from the building. And if any of the white patrons refuse to send their children to this hodgepodge of sexual, racial, miscegenation, have the Federal troops force them to go at the point of the bayonet. We must have integration in our schools no matter what the

cost, because back of the Supreme Court decision is the NAACP, and back of the NAACP are the Communists, and back of all this is the president and the politicians of both parties, who at any price are bidding for the negro vote, and so, phrasing the Mother Goose rhyme, the Communists are back of the NAACP, and the NAACP back of the Supreme Court, and the Supreme Court back of the president, and the president back of the Federal Troops and the Federal Troops back of the school board, and the board back of the negro children, and away we go over the bridge! Sounds easy, doesn't it! But it is not so easy as all that. There is one little word of three letters that they have left out of the equation. That is the word **God.** "He that sitteth in the heavens shall laugh. The Lord shall have them in derision." I would suggest to these planners for one mongrelized race that they read the whole of this second Psalm. I would again remind them of Nimrod and Babylon. It is not the plan and purpose of God that the races should mix and amalgamate. That is why I am so certain that their ungodly designs shall fail and that all their counsels and plans shall come to nought.

There is one significant thing in the report of the committee on Washington schools that I want to emphasize. That is the statement of the witnesses that all social activities in the schools have been discontinued. And so they do not have integration after all. There is no social integration. That on the very face of it, is a proof that integration is a failure. What, in the light of this fact, becomes of the charge of many of our church leaders that segregation is unchristian? Where does your Christian integration stop, at the social line? If a negro wants to dance with your daughter, is she not unchristian to refuse? If he wants to date her for the **grand prom,** and she refuses, is she showing the Christian spirit? If he wishes to date her and go to the movie with her, can she refuse and still be Christion in her attitude? Then, after all this, and he proposes marriage, and comes to you for your consent, and you refuse on the ground that he is a negro, is not your refusal unchristian, and have you not been unbrotherly to your blood brother in the flesh? Where does your Christian integration stop, anyhow? Is it complete or partial? In Washington it is partial.

I have before me a report of the integrated school at Oak Ridge, Tennessee. It is a sad but rather amusing situ-

ation. It also shows a failure in integration like the Washington City schools.

The Oak Ridge High School is operated by the government, and under government instructions, integration is the rule in classrooms, on the campus, and in the cafeteria. They have eleven negroes in the junior and senior classes of Oak Ridge High School. But all is not well. They have been excluded from the Junior-Senior class social activities at the end of the school year. In order to get rid of the negroes, it is necessary that they hold their dances and other social functions away from the school buildings, and naturally the negroes are complaining. Why not? If the government wants integration, they should enforce it all the way through. I give you the following write up of the matter from the Oak Ridger, a newspaper published at Oak Ridge five days each week:

"The eleven Negro juniors and seniors at Oak Ridge High School will not attend the After-Prom Festival following the Junior-Senior prom this year. This decision was made by the Festival Committee and was announced to the Negro students and their parents at a meeting held last night at the Scarboro Community Center.

R. W. Ulm, Festival chairman, and two of his committeemen, B. H. Thompson, and W. B. Chambley were present at the meeting to announce the decision. The committee offered to stage a separate party for the Negro students at the Scarboro Center on the night of the prom, May 18. This proposal was turned down unanimously by the students.

In announcing the committee's decision, Ulm told the group of some 40 Negro parents and young people that a survey had been taken among the organizations and parents cooperating in Festival plans. Most of them, he said, voiced the opinion that a non-integrated party would be advisable, in view of the area tension growing out of the Clinton integration problems.

Festival Committee

Last year, the Prom Festival Committee made a similar offer of a separate party for the Negro students. The offer was also rejected, and at that time the Negro young people asked that the money which would have been spent be turned over to the Cerebral Palsy Center. Another such

request was made last night, but Ulm said that the committeee could not allocate such funds for anything other than the Festival itself.

One of the young Negro students stated that last year's committee had indicated this year's Festival would be an integrated affair. Ulm replied that the previous committee could make no carry-over commitments, nor could he make promises for the policy to be followed next year.

Negro Students

The Negro students told the committee that the proposal of a separate party was 'out of line' with the policies of the school to rate a student by his ability, not his race. They said their acceptance of a segregated affair would be a 'setback to the progress made in race relations within the school, as well as in the city of Oak Ridge.'

As a school activity, the Negro students will be eligible to attend the Junior-Senior prom at the high school.

The Prom Festival is an event planned independently of school authority by parents and organizations, with the goal of giving the young people chaperoned activity during after-prom hours. It is to be held at the Oak Terrace, beginning at 1 a. m. and continuing to 6 a. m. Dancing, refreshments and entertainment are planned throughout the early morning."

The negroes of Oak Ridge are perfectly right in their contention. If the government is going to force integration, they should go all the way. The negroes of Oak Ridge ought to demand of the president that he send troops there to force social integration as he did at Little Rock to force scholastic integration. I believe with all my soul in giving the negro his rights. If integration is his right, let's give it to him fully and wholeheartedly. Let's go to school with him, to church with him, eat with him, dance with him, marry with him, sleep with him."

I have another picture to present showing the inferiority of the negro race that is as immoral, black, and sinister as the picture in the schools in the District of Columbia. It has to do, not with the children of this degenerate race, but with the adults. By the help and encouragement of the white man, especially in the South, the race has produced a few great men such as Booker T. Washington and George Washington Carver, and a few others. These men

were honored, respected and loved by the people of the South, and by the nation as a whole. But these men were not integrationists. They believed in racial purity and racial segregation. They had a pride in their race, as all great men should and do have. In an address at the Atlanta Exposition in 1895, Booker T. Washington said:

"The wisest among my race understand that agitation of questions of social equality is the extremist folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle, rather than of artificial forcing. In all things that are purely social, we can be separate as the fingers, yet one as the hand in all things essential to mutual progress."

No greater insult could the Supreme Court offer the negro race than to say they could not attain equality in their own sphere. Mr. Phil Joiner, Title Attorney, in his remarkable address **Separate Schools For Colored and White** has well stated it in the following words:

"For us to sanction the philosophy that negroes, as persons, are not to be recognized as having equality, when stationed in the particular race where the Creator placed them, and that a state must allow them to get over into another race in order to be equal would evidence a lack of respect for the negro race, and a lack of respect for the Creator as well."

If Booker T. Washington and George Washington Carver were living today, they would have no part in the effort of the Communist inspired NAACP and Supreme Court to put them over into another race to take away their reproach of inferiority. These men did not need that to be great. They were great in their own sphere, and the nation loved and honored them all the more because "they came up through great tribulation." Others in the race can do likewise, if they will take pride in their race and follow their example. The greatness of these men looms larger when we consider the slough of racial depravity from which they ascended. It can be accounted for in no other way but the miraculous hand of an Almighty God plus individual initiative. Let us look at this dark background:

I have before me two tables compiled by the FBI of arrests for crime in the United States for the years 1955 and 1956. The tables show some startling facts. First, notwithstanding the fact that the negro had more integration,

more education, more jobs and better pay than ever before, the increase in negro crime in 1956 over 1955 was 24%. White arrests increased only 6%. Second, the 1950 census reported negroes comprised less than 10% of the population. Now look at the table. With a population of less than 10%, the negro crime percentage in 1956 was as follows:

Arrest by Race, 1956, as Reported by the FBI

74% arrested for gambling were negroes
68% arrested for aggravated assault were negroes
66% arrested for murder were negroes
61% arrested for dope violations were negroes
53% arrested for possession of weapons were negroes
52% arrested for robbery were negroes
48% arrested for prostitution and vice were negroes
46% arrested for all other assaults were negroes
45% arrested for rape were negroes
42% arrested for liquor violations were negroes
41% arrested for receiving stolen property were negroes
41% arrested for disorderly conduct were negroes
37% arrested for suspicion were negroes
33% arrested for offenses against family were negroes
31% arrested for larceny were negroes
31% arrested for all other offenses were negroes
30% arrested for burglaries were negroes
30% arrested for all other sex offenses were negroes
27% arrested for vagrancy were negroes
24% arrested for drunkenness were negroes
23% arrested for manslaughter by negligence were negroes
22% arrested for auto theft were negroes
19% arrested for embezzlement and fraud were negroes
17% arrested for drunken driving were negroes
15% arrested for forgery and counterfeiting were negroes

These figures speak for themselves. With only one tenth of the population the negro arrests were three times that of whites for gambling. According to the proportion of population the whites should have had ten times the arrests the negroes had, but they had only one third as many. And so on down the line. With a 24% increase in negro crime in one year, it does look as if their mixing with the whites is having a bad effect on the negro. Is he being corrupted by the white man? Perhaps there is a new argument for segregation. Hear ye, hear ye! People of America, the negro race is being corrupted by the whites.

PRISON POPULATION IN UNITED STATES

1954

(Some states not included because they did not give racial breakdown)

	Total Population 1950	Negro Population 1950	% Negro	Total Prison Population	Total Negro Prison Population	% Negro Prison Population
Indiana	3,934,244	174,168	4.4	6,669	1,539	23.0
Michigan	6,371,766	442,296	6.9	8,742	3,153	36.1
New Jersey	4,835,329	318,565	6.6	6,477	2,631	40.6
New York	14,830,192	918,191	6.2	18,665	7,585	40.1
Ohio	7,946,629	513,072	6.5	9,948	3,626	36.4
Pennsylvania (Co.)	10,498,012	638,485	6.1	4,049	1,910	44.9
Pennsylvania (St.)	10,498,012	638,485	6.1	6,923	2,580	41.0
Rhode Island	791,896	13,903	1.8	442	66	14.9
Vermont	377,247	443	.01	278	3	1.1
Wisconsin	3,434,575	28,182	.08	1,909	165	8.6
California	10,586,223	462,172	4.4	13,395	2,555	19.0
Kansas	1,905,299	73,158	3.8	1,675	404	24.0
Missouri	3,954,653	297,088	7.5	4,275	1,347	31.5
Oklahoma	2,233,351	145,503	6.5	1,881	430	22.8
Colorado	1,325,089	20,177	1.5	1,436	115	0.8
Idaho	588,637	1,050	0.2	271	8	3.0
Montana	591,024	1,232	0.2	637	15	2.3
Nevada	160,083	4,302	2.7	339	30	8.8
Northa Dakota	619,636	257	—	205	1	0.5
Oregon	1,521,341	11,529	.08	1,285	26	2.0
South Dakota	652,740	727	.01	451	5	1.0
Utah	688,862	2,729	0.4	612	35	5.7
District of Columbia	802,176	280,803	35.0	4,157	2,908	70.0
Kentucky	2,944,806	201,921	6.9	3,385	760	24.5
Maryland	2,343,001	386,972	16.5	4,607	2,756	59.8
Alabama	3,061,742	979,617	32.0	4,440	2,846	64.1
Arkansas	1,909,511	426,639	22.3	1,502	692	46.1
Georgia	3,444,578	1,062,762	38.8	6,708	4,092	61.0
Florida	2,771,305	603,101	21.7	3,893	1,844	47.4
Louisiana	2,683,516	882,428	32.9	1,124	671	59.6
Mississippi	2,178,914	986,494	45.3	1,951	1,432	73.4
South Carolina	2,117,027	822,077	38.8	—	—	43.4
Texas	7,711,194	977,458	12.7	7,758	2,551	33.0
Virginia	3,318,680	734,211	22.1	5,720	3,260	57.0
North Carolina	4,061,929	1,047,353	25.8	9,455	5,218	55.2

Please note the report on District of Columbia, the capitol of our nation where our greatest model school integration project has been in force for three years. With a negro population of 280,831 they had a negro prison popu-

lation of 70%, while Mississippi with a negro population of 986,494 had a negro prison population of 73.4%. The District of Columbia with 280,000 negroes has 2,908 of them in jail, while Mississippi with nearly a million negroes has only 1,432 in jail. And yet the integrationists are saying in all their subsidized press that the South mistreats the negro. Don't you think, you integrationists, that a little of that ill treatment and oppression that he gets in Mississippi would be good for him in the District of Columbia, if it did nothing else but keep him out of jail? The people of the North have yet to learn that with most negroes **liberty** means **license** to infringe upon the rights of others, that if you give him an inch he will take an ell. That is why he is not satisfied just to go to school with your children but wants to dance with them and date them, as events at Oak Ridge and many other places indicate daily. I am not speaking of the Booker T. Washington and George Washington Carver class of negroes whom we all love and would give our very lives to defend their rights.

Experienced Southern officials and students with wide experience on the subject point to the presence of segregation as one of the principal contributions to the low incidence of crime in the Southern states. It is just the nature of the negro when he reads about **creative contact,** as suggested by Rev. McNeil in his article in Look Magazine, to put the theory into practice. The manager of the Urban League in Chicago must try it out, so he divorced his negro wife of many years, and married his white secretary. A negro at Jacksonville, Florida tried it when he grabbed a white girl, boarding a bus, around the waist so tightly that it took five men to release her from his **creative contact** grasp. His explanation was, "Something came over him." Something comes over lots of them these days, as they walk the corridors of Washington schools and fire their beastly passions by contact with the daughters of white parents. Something came over that Chicago negro down in Mississippi who tried to date the white woman whose husband was away in Texas. Something came over that negro professor in a negro college a few weeks ago in my home county in Kentucky, when he took a six year old little girl in his car and raped her. I am sorry to say there are hundreds of thousands of negroes all over the country whose consuming desire is to have sexual intercourse with white women, some of whom have said that they would

be even willing to face the electric chair to satisfy that consuming desire.

Striking at this very thing, the District of Columbia Public School Association founded in 1922, and composed of parents of public school children, voted unanimously to thank the Davis Investigating Sub-Committee for its courageous work. It also adopted the following resolution, and instructed that copies be sent to Congress, the District of Columbia commissioners and the school board. The resolution is as follows:

Whereas Kramer Junior High School and other District of Columbia high schools have instituted interracial dancing as a regular part of its gymnasium classes; and

Whereas immature children are thus forced into physical contact with those of the opposite race and sex with the intention to obliterate all race-conscionsness and to encourage such mixing; and

Whereas such social amalgamation is contrary to Christian principles regarding genetic fusion of black and White races and is in violation of the Biblical assumption that whatsoever advances and conserves the highest type of human life must be nurtured; and

Whereas the black race was created bereft of creative ability, destitute of moral consciousness, incapable of civilization, genetically unfit to merge with the Caucasian Race without destroying both and still retains the sex impulses and proclivities of the savage after centuries of living among the Whites, and

Whereas policies and practices encouraging miscegenation can be no less immoral than the act itself; therefore, be it

Resolved that bi-racial school dancing, whether gymnastic or social, be and hereby is condemned by this Association as immoral, evil, un-Christian, intended by physical contact to destroy race-consciousness and pride; and be it further

Resolved that this Association demands of the District of Columbia School Board that such bi-racial dancing be discontinued forthwith and permanently.

Segregation laws, where they exist, apply equally to both races and therefore cannot be discriminatory.

Even if the de-segregation decree is legal and Constitutional, which is open to grave doubt, the well-being of our children demands they be spared the close social proximity with the opposite race in their formative years. Gymnastics do not demand physical contact. Dancing is not correctly a part of the curriculum nor necessary to our children's education. We appeal for your support in our protest against these unjustified violations of the White Man's Civil Rights.

(Signed) O. L. Bell, President
District of Columbia
Public Schools Association

From all the country over we see how this liberty and integration is being translated into license. Not only in the South do we see it, but across the nation, in Boston, in New York, in Philadelphia, in Chicago and in California. I have before me this striking headline from the San Franciso Call-Bulletin:

GANGS TERRORIZE OAKLAND

"Confronted by a continuing wave of violence, assaults and robberies by marauding negro gangs, Oakland police stepped up their patrols and concentrated squad cars in certain areas of the city. Police reported 6 separate cases of violence during the night (against Whites) and admitted the increasingly serious situation calls for drastic measures. Oakland residents have become alarmed to the point where many women are too terrified to go out after dark. The sluggings, purse snatchings, rapes and holdups, police said, have been happening during daylight hours also.

Experiences such as described above are new to Oakland. In 1940, there were only 14,277 non-Whites in the City, many, if not most, of whom were Orientals. By 1950, the non-White population had jumped to 55,778 and almost all the increase was negroid. By 1960, there may well be 100,000 negroes in Oakland alone. Attracted by California's 'Civil Rights' Laws which give special rights and privileges to negroes; by their desire to try some of this integration the preachers and politicians talk about; by large welfare checks; by the Urban League which gets jobs for them, etc., countless thousands of negroes are pouring into Cali-

fornia. Oakland and other California cities are now "enjoying" the fruits of integration."

With this dark picture of the effects of integration before us, and growing worse as integration increases, the future looks black indeed for our nation unless something can be done about it. That we propose to do. In chapters to follow we shall discuss **State Sovereignty vs. Federal Usurpation,** and **The Two Fold Remedy.**

CHAPTER VI

State Sovereignty vs. Federal Usurpation

By way of diversion, before we go into the legal aspects of this subject as the heading of this chapter indicates, there are some press reports in today's newspapers that make interesting reading:

First, let us notice the reply, as quoted in the press, of Charles K. McWhorter, vice president Nixon's aide, to the plans of Georgia segregationists to locate some negroes with large families in the swank Wesley Heights neighborhood in Washington where Nixon lives. The article is as follows: November 7, 1957—

Washington — Vice President Nixon's office said today that neither Nixon nor any of his Washington neighbors is barred by restrictive covenants from selling their homes to Negroes.

A statement by Charles K. McWhorter, Nixon's legislative assistant, conceded that certain restrictive covenants purport to run with the land in the area of the vice president's home, as in many other areas in Washington.

But he added that Nixon had not signed any such covenant and the effectiveness of such pacts was nullified since their enforcement was outlawed by decisions of the United States Supreme Court in May, 1954. There was nothing of the sort in Nixon's deed or his purchase contract, McWhorter said.

McWhorter told newsmen his statement was a reply to a Georgia segregationist group which had hinted at plans to buy property in Nixon's neighborhood and rent it at a nominal sum to Negroes having a large family of children.

The group later contended, McWhorter said, that restrictive covenants on properties in the swank Wesley Heights neighborhood where Nixon lives blocked the idea.

McWhorter in an interview said there is not a word of truth in any such claim.

Asked for further comment, the vice president's aide said his statement boils down to this: "Anyone in the neighborhood could sell to the Georgia group or to a Negro if he wants to."

There you have it in black and white. Not only can you not will your property to whom you please, when you

die, but in all this broad land of ours you cannot choose your neighbors. You may move into what you thought was a restricted community and pay $25,000 for a home. But you will sadly awaken to the fact that the restrictions are not worth the paper they are written on. Almost overnight some negro family will move in next door, and your beautiful home on the market will not bring $5,000, so you have lost $20,000, and still have no home. If the Georgia segregationists do decide to locate a colony of negroes in swell Wesley Heights, goodby to property values, the whites will begin to move out as rapidly as rats leave a sinking ship.

Here in my hand is another press report that is very interesting. It is a press report from Ft. Wayne, Indiana, and bears the same date:

FT. WAYNE, Ind.,—Two 17-year-old high school students, a Negro boy and white girl, have been given penal terms on charges of delinquency after admitting sex and drinking activities.

Judge William H. Schannen sentenced the boy, James Bowie, to six months on the state penal farm, and the girl, Barbara Baker, to the Indiana Girls' School for an indeterminate period.

The two were arrested last week outside a Ft. Wayne youth center after creating a disturbance in a parked car.

Police said the pair admitted having sexual relations at least 20 times since the beginning of school last September and also engaging in drinking parties in Bowie's house. The girl, an attractive blonde, said her mother had tried to stop their dating.

Ft. Wayne juvenile authorities said dancing of mixed groups is common in several local youth centers, and that they know of at least 40 white girls and 30 Negro boys in the city who go on interracial dates. Some white boys are dating Negro girls, they added.

Interracial dating is not unlawful in Indiana.

The youth centers where dancing of mixed groups occurs include one operated by the City Park Department, one by an Episcopal church and one by the YMCA, juvenile authorities said.

You integrationists, how would you like to live in Ft. Wayne, belong to the Episcopal Church and the YMCA and

have your daughter attend their youth centers fostered by them and engage in the mixed dancing as described in this press report? The negro boy and the white girl were sent to penal institutions, but the church and the YMCA that sponsored the events that led to this nauseating lascivious debacle, went Scot free.

A third press report, and one that bears directly on the subject of this chapter comes from Atlanta, Georgia. This time it is not a YMCA or a church, but wonderful to relate, a group of Protestant and Baptist ministers.

After deploring the strife and unrest throughout the South precipitated by the Supreme Court decision and the efforts toward integration, it concludes with the statement, "But it is the law of the land and as law abiding citizens we must obey."

I shall have more to say about this further on in this chapter, but right now in the beginning, I wish to declare positively and emphatically that **it is not the law of the land.** I declare this for three incontestable reasons that I will elaborate fully later on:

First, — It is not within the province and the power of the court to make laws.

Second, — It is an insurpation of the rights of the sovereign states.

Thirdly: The Supreme Court itself declares that any such invasion or usurpation by either Congress or the court would invalidate the action and make it null and void. As to its being the **law of the land.** I challenge the Atlanta ministers to produce the statute and the penalty. It cannot be found anywhere, it does not exist. If it did exist it would be spurious and not a low at all. The Supreme Court has declared this explicitly in the case of Gordon vs. The United States. I quote from this decision: "The reservation to the States respectively can only mean the reservation of the rights of sovereignty which they respectively possessed before the adoption of the Constitution of the United States, and which they had not parted from by that instrument. **Any legislation by Congress beyond the limits of the power delegated would be trespassing upon the rights of the states or the people and would not be the supreme law of the land, but null and void."** This decision had to do with a law of congress, but the same rule would apply to the usurpation of any one of the three branches

of government. Therefore, for any group, ministers or others to declare it is the law of the land is stating an untruth according to the action of the Supreme Court itself. I have given these sidelights on the subject to show you how flimsy are the arguments the integrationists put up to bolster their untenable position against segregation and racial purity.

In the consideration of **State Sovereignty versus Federal Usurpation** we must keep in mind that the states, in forming or creating the national government, and writing and ratifying the constitution, were very zealous of their sovereign rights, and were most fearful of surrendering any of these rights or powers to the Federal government. For that reason, some of them were very slow to ratify the constitution, and for that very reason the tenth amendment was added to reassure the states that they were not surrendering any rights or powers save those specifically mentioned as belonging to the Federal Government. That is why the tenth amendment specifically states that all other powers not specifically mentioned as belonging to the Federal Government, whether mentioned or unmentioned, belong to the several states. Now, when the Supreme Court, in its decision in the case of Gordon vs. The United States declares that when the Congress of the United States, whose only power is to make the laws and prescribe the penalty for their violation, gets out of line, and assumes powers not designated to it, such action is null and void, it naturally follows that such action by the judicial branch of the government or the Executive branch of the government also would be null and void. So when the Supreme Court stepped out of bounds, and instead of interpreting the 14th amendment proceeded to amend it, as ex-justice Byrnes and 98 United States senators and representatives in Congress declare, their action is also null and void.

And when the president of the United States usurps the powers of a sovereign state and sends troops into that state to enforce a decree of the Supreme Court which by their own interpretation is null and void, his act is a usurpation of the rights of a sovereign state, and is also null and void, and should universally be so regarded. So we have here two acts of usurpation. One by the Supreme Court that invaded the sovereign powers of Congress, and one by the president who invaded the sovereign rights of a state to enforce a null and void action by the Supreme

Court. What a hodge podge of usurpation by the Court and by the president of the United States!

The sending of troops to Little Rock, Arkansas, by the president of the United States, to enforce a null and void decision of the Supreme Court will not only go down in history as one of the most glaring acts of usurpation of State Rights, but also one of the most conspicuous examples of inconsistency ever recorded. Standing on the steps of the state capitol at Richmond, Virginia in 1952, Mr. Eisenhower said: "The Federal Government did not create the States of this Republic, the States created the Federal Government. The creation should not supersede the creator. If the States lose their meaning, the entire system of government loses its meaning, and the next step is the rise of the centralized national state in which the seeds of autocracy can take root and grow." In a White House news conference on September 11, 1956, the president said: "In a place of general disorder the Federal Government is not allowed to go into any state unless called upon by the governor. This is the thing that keeps the Federal Government from just going around where he pleases to carry out police duties." On July 17, 1957, at a White House conference, the president said: "I can't imagine any set of circumstances that would ever induce me to send Federal troops into a sovereign state, or into any area to enforce the orders of a Federal Court, because I believe the common sense of America will never require it. Now, there may be that kind of authority resting somewhere, but certainly I am not seeking any additional authority of that kind, and I would never believe that it would be a wise thing to do in this country."

Not only do we have these assurances of the president, but we have also the assurances of Mr. Brownell, the attorney general. On Feb. 16, 1957, in reply to a direct question put to him by the senate judiciary committee concerning the possible use of troops to enforce integration, Mr. Brownell said: "I am rather disturbed by you even raising these points, because, as I have said so many times, public statements made by persons who intimate that there is any such thought in the minds of any one here in Washington to use the militia in these cases does not represent the true state of facts, and I frankly think the only reason it can be brought into the discussion at all is to confuse the issue.

I do not know of any responsible public official of any

party of any branch of the government that has made any statement that would even lead to an inference that there is any such thought in the minds of the Congress, or the Courts, or the executive branch of the government."

These utterances and asseverations by the president and the attorney general were made — some of them — in the early part and the summer of 1957. And yet, a few weeks later we have the spectacle of over one thousand soldiers by the order and command of these men, patroling the streets of Little Rock, Arkansas, the grounds of Central High School, the corridors inside the building, and bayoneting private citizens on the streets and on private property who would not yield immediate obedience to their command to disperse and go home. Not only that, but we see them escorting in army cars nine negro children to and from the school to carry out the court decision of integration which by the court's own declaration in the case of Gordon vs. The United States was null and void. Do you get the picture? And do you taxpayers estimate to you the cost of this unconstitutional proceedings and this invasion of states' rights? I quote from Senator Harry F. Byrd of Virginia:

"It is estimated that the cost of maintaining in Arkansas this Federal army of nearly 1,100 soldiers is approximately $200,000 a day, or $22,000 per day for each of the nine negro children—a very costly education I would say."

Total cost of military operations at Little Rock's Central High School through January 31 is estimated by the Army at $4,237,966. The breakdown: $3,624,461 for the National Guard, $177,823 for regular Army troops, and $435,712 for the airlift that flew the troops in on September 24.

Four and one quarter million dollars charged to the taxpayers of the country to transport nine little negro children past their own beautiful new high school that they might mix with white children that did not want them! Is there anything in the annals of American history to compare with it for pure asininity?

Now, if they can do this, and get away with it in Arkansas, they can do the same in Mississippi, in Georgia, in Alabama, in fact in every Southern state. And if they do take similar action, and they must do it, or repudiate their Little Rock action, you will see hundreds of thousands of troops all over the South to carry out and enforce the

action of a communistic inspired court decision, and the cost will mount into billions of dollars. After all, what led to the Little Rock action? Was it justified, due to great provocation? An illegal action cannot be made legal under any provocation. But let us look at the facts. A serious situation faced the citizens of Little Rock. The NAACP, with paid propagandists of Communist affiliation, working at the job, were determined to get some negro children in the white school. Naturally the white citizens, more than 90% opposed to integration, were aroused. The governor of the state, seeing the tense situation that prevailed, decided to prevent the integration for the time being, giving as his reason that integration might result in bloodshed, and called out the state militia to prevent it. Some impugned his motive, and said it was a political move, and there would have been no trouble if the governor had not incited it by calling out the militia. Of course no one knows that, it is mere conjecture on the part of those who would censure the governor. We do not think it well to impugn one's motive. Anyway, when the state militia was removed, and the Federal soldiers did appear, serious trouble did break out, as all of us know. We shall not go further into the details of the situation which resulted in the bayoneting of citizens by the Federal soldiers, a sordid chapter in the history of the incident.

The question that concerns us most is — **was the Federal action justified?** Was the action of the governor, no matter what his motive, who sought temporarily to keep nine children out of the white school provocative enough to justify the Federal government, without the call or the consent of the governor of a sovereign state, to usurp his authority, and carry out an unconstitutional act of the Supreme Court to escort nine negro children three miles from their homes past a new negro high school that they might mix and mingle with white children and carry out the designs of a Communist inspired NAACP? On Oct. 11, 1957, Senator A. Willis Robertson of Virginia, in an address at Virginia Beach, spoke as follows:

"The troops sent by the President into Little Rock not only hauled nine Negro pupils to and from the Central High School — which, incidentally, was three miles farther from some of their homes than the more modern high school built for colored pupils in 1956 — but the troops also were deployed inside of the school building. They

obviously were used not merely to maintain order but to enforce a court order in a school-integration case: and the use of the Army in civil-rights cases is clearly illegal, unconstitutional and poses a great threat not only to national unity but also to the fundamental principles of self-government."

I append here a late press report from Atlanta:

"Edgar N. Eisenhower says he believed his brother received some poor legal advice when he ordered federal troops to Little Rock. The president's brother, a Tacoma attorney, is in Atlanta attending the Convention of the American Bar Association. In an interview today he was asked if he thought the president did wrong in the troop episode.

'I'll just say he got some bad legal advice,' Eisenhower said. A question about States Rights launched the attorney into a fervent plea for a return of power to the states. 'It's a sad thing that the federal government has taken away so many of the state's powers', he said. 'I would certainly like to see us make an effort to get them back - - - The authority for enforcing a court decree rests with the federal marshalls, not troops', he added. 'I would never have sent troops in unless the local authorities requested it'."

Then comes this press report:

"City school board asks federal court to suspend integration at Central High in Little Rock." **Mirabile Dictu!**

Two questions intrude themselves as we conclude this study of state rights versus Federal usurpation: First, where will this usurpation end? Will this invasion continue until the states have no rights left? The right to will your property at death as you please has been abrogated. The right to choose your neighbors, or restrict the sale of your property while you live has been abrogated. The sedition laws of the state have been abrogated. The rights to send your children to separate schools where they will not be contaminated and not be brain washed to believe in racial amalgamation has been abrogated. What is left to the states? Will the time come, we ask, when every vestige of state authority and state rights will be taken away, and we shall be wards or vassals of a Federal government, and the separate states will be states only in name with all authority and power vested only in the Federal Government?

Another question is this: If we do not acquiesce, and fall in with this plan of centralization of all power and authority in the Federal Government in spite of the Constitution, will Little Rock be repeated all over the South, and in every village and hamlet we shall see Federal troops marching negro children to schools? What is our answer today? Shall we sit supinely down and say, "we hope it will not come to pass"? Or shall we like red blooded Americans stand up and say, "We will resist this unconstitutional usurpation of power by every resource at our command." "Thrice armed is he that hath his quarrel just." With right and God on our side, in the words of the psalmist, "One shall chase a thousand and two shall put ten thousand to flight." That is God's arithmetic, and we shall depend on it in this fight against this Moloch of integration that threatens the children of our Southland.

CHAPTER VII.

The Remedy

We read in the Bible of the prophet in his distress crying out, — "Is there no balm in Gilead, is there no physician there?" And so we in the distress of this crucial hour ask, — "Is there no remedy? What can we do about it?" I shall devote this chapter to the answer to this question. As I have said in the preceding chapter we are not to sit down and say, "We hope that things will right themselves." Things never right themselves. As Winston Churchill said, it takes blood, sweat, and tears. Someone has said that hope springs eternal in the human breast. That is all right as a well-spring of action, but that is not enough. Patrick Henry said we are apt to sit down and listen to the song of that siren till it transforms us into beasts. Hope must arouse us to action. What would Christianity have amounted to without the martyrs?

"The Son of God goes forth to war
A kingly crown to gain,
His blood red banner streams afar,
Who follows in His train?
Who best can drink His cup of woe
Triumphant over pain?
Who faithful bears His cross below,
He follows in His train."

What would America be today without the war of The Revolution? There had to be a Paul Revere in his wild ride at night and a Washington with his discouraged and beaten and battered army crossing the Delaware through the ice that dark historic night. There is no triumph of right without tears, no victory without valor, no eternal life save through the portals of pain. What say you, fellow warriors, are you ready to take up your cross, buckle on your armor and go forth to do battle for the right?

In this chapter I shall enumerate some things we can do to combat this damnable, Communistic plan to debauch and mongrelize our nation.

I. Education

Most peoples' hearts are right, they want to do the right thing, but they are ignorant, or biased by false propaganda. Over and over they have been told by the press,

the pulpit, by Communist and NAACP agitators that segregation is unchristian, unbrotherly, discriminating, and that integration is **the law of the land,** until they have come to believe it. It is a sad fact that most people do not think for themselves, but let others think for them. So when they read these things in the press, like that dastardly article in Newsweek that the opposition to integration in the South is only 250,000, made up of politicians, juveniles and riff-raff, they do not take time to weigh the charges, nor stop to consider that it is not the politicians of the South, but the politicians of both parties in the North that have brought all this upon us. Both parties are bidding for the big negro vote in the big northern cities, each trying to outbid the other, and are offering them, by throwing the South to the lions, as it were, integration as a juicy bait in exchange for their votes. Pardon the expression, but their attitude is, — "The South be damned". If it were not for the large negro vote in the North, there would be no integration problem in the South.

The ignorance on the negro school system is appalling, especially in the North. The prevailing idea in the North, reflected in Myrdal's book which the Supreme Court used and quoted as the basis for their decision on the 14th amendment, is that in the South the negro is grossly and cruelly mistreated and is a mere chattel at the hands of the white landowner. We are sorry to say that there is and has been too many cases of this kind, but it is not typical. Take South Carolina. South Carolina has spent more money on negro schools than on white schools. In this connection, I quote from an address by Senator James O. Eastland of Mississippi, before the State Wide Convention of the Association of Citizens' Councils of Mississippi at Jackson, December 1, 1955.

"The Negroes who graduate from Northern Colleges and Universities are forced to come South in order to secure employment as teachers. We have 113,000 negro teachers in the South. South Carolina alone employs more negro teachers than do all the states of New York, New Jersey, Pennsylvania, Massachusetts, Connecticut, Vermont, Rhode Island and New Hampshire combined with 2,000 yet to spare, yet, **the combined negro population of these nine northern states exceeds the negro population of South Carolina by more than one million persons.** In all the 31 non-segregated states there are only 10,248 negro teachers."

Does that look like the South is oppressing the negro? Rather the charge is more applicable to the North.

There are at least four classes of people who need to know facts such as this: the white people of the South, the negroes of the South, the white people of the North and the negroes of the North. As for the politicians both North and South — they are hopeless, they would sell their birth right for a mess of pottage and mortgage the purity of our race for a temporary lease in public office.

Some of our people are informed, but are confused about knowing what to do, and just how to proceed. On reaching home from the Chicago Baptist Convention, I received a letter from a prominent church woman in a certain parish in Louisiana. She was aroused to action, but wanted to know what to do. I advised her to get the women of her church together, instruct them concerning the perils of integration, write to the denominational leaders demanding that they rescind their action commending the Supreme Court action, write the governor and legislators of the state demanding **interposition** if the Federal Government attempted to force integration upon us, and to urge the men of the church to join the Citizens Council. How very pertinent and appropriate that saying from the Bible, — "My people perish for lack of knowledge." I am sure when the good people, both white and negro, have the truth and understand it, all bias will disappear and they will act in accord with their enlightened judgement.

We should not overlook the good negroes of the South, those who fear God and love righteousness. And when they see that the Communists are back of this NAACP propaganda, and that the motive is to destroy our nation, they will have nothing to do with it. Let us try to get them to embrace the spirit of Booker T. Washington and George Washington Carver who, if they were here today, would denounce as pernicious all this propaganda which has, as the Communists and the negro press frankly admit, the inter-marrying and amalgamation of the races as its ultimate aim.

We need to instill in the minds and hearts of the mass of negroes a pride in the negro race. The greatest blow to that pride of race that was ever struck was by the Supreme Court when they said that segregation meant inferiority, and that negroes must mix and mingle with the whites to have the reproach of inferiority taken away. The progress

of the negro race in the South in less than one hundred years has been one of the marvels of modern times, a progress with no parallel. Less than a hundred years ago they were slaves, bought and sold as chattels in the market place. Compare that picture with the picture as we see them today. One third of them own their own homes. Great numbers of them own and operate their owns farms. They own over 200 insurance companies with policy holders running into the millions. They also own and operate 30 saving and loan associations with assets of 60 million, and 14 banks with assets of $40,000,000. They have distinguished themselves in athletics, and Mary Anderson has no superior in music. Some of the great preachers of the South have been negroes who have swayed great audiences with their emotional and oratorical power. Their preachers, teachers, lawyers, doctors, scientists, farmers and business men are a living evidence of what they have accomplished, not in spite of, but with the help and cooperative sympathy of the white Southern people. Without that help and encouragement it would not and could not have been done. Why, then, should not the negro have great pride in his race and the noble achievements they have made, and go on upward in their own sphere to greater achievements and greater glory? It should then be a part of our task to teach them these things, and inspire them to greater pride in their race and racial achievements.

Citizens Councils

Another solution that will help mightily to resolve our difficulties is the organization of Citizens Councils. More and more I am impressed with the need for organization of our forces to combat this gigantic combination of evil forces seeking to destroy us. We need to take a cue from the practical politicians of our day and organize our people down to every village and hamlet. In the old McGuffey Reader that we had when I was a school boy there was a story I have never forgotten. It is the story of an old father who had seven sons. In his old age he brought to them seven sticks securely bound together, and asked them one by one to break them in two. One after another of the sons tried in vain with all his strength to do so. Then the old father, though feeble in strength, unbound them and broke them one by one upon his knee. That story is pertinent to our situation. In unity there is strength, severally, if we stand unorganized, we will be broken.

I know of no better plan for organization than the **Citizens Council.** What is the Citizens Council? The Citizens Council is the modern version of the old-time town meeting called to meet any crisis by getting the will of the people. The Citizens Council is the South's answer to the mongrelizers. **"We will not be integrated."** On the cover of the leaflet defining the Citizens Council, I find this statement:

> **Dedicated to the maintenance of peace, good order and domestic tranquility in our communities and in our state and to the preservation of State's Rights.**

Don't you like that dedication? "But," one says, "I like that, all right, but we have no racial problem in my community." That may be true today, but what about tomorrow? You do not wait till you have a fire before you organize a fire department. Do not deceive yourself. Your neighbor's problem today will be your problem tomorrow. Edmund Burke well said: "All that is necessary for the triumph of evil is that good men do nothing." Just sit on your hands and do nothing, and that picture of Federal troops escorting negro children to school in Little Rock will be enacted in your school tomorrow. We have about 40 million white Southerners. We ought to have at least 30 million in our Citizens Councils. This, with God's help, against a force of only about 250 thousand NAACP will insure victory. This movement is sweeping the South. There are thousands of members in New Orleans. In Mississippi there are over one hundred and ten towns that have Citizens Councils with over 25,000 male members, penetrating 33 counties. A state association has been organized with headquarters at Greenwood. Alabama and Georgia are fast organizing, and the movement is penetrating every Southern State. Write to Greenwood, Mississippi and get information and organize a Citizens Council in your town or community.

Impeachment

This is a hard word and bears upon its face a stigma when applied to any officer of our government, Federal or State, to whom it is applied. For this reason, there is always reluctance to make use of it, no matter how derelict one has been in the discharge of his official duties. Very few times in the nearly 200 years of our nation's history

have impeachment charges been made against any officer of our government. So when we mention it with reference to the Supreme Court, the officials who should be held highest in honor and respect, we do it with a shudder, and no doubt cause a shudder to everyone that hears it. Immediately we are prone to ask, "Do their actions justify such a drastic proceeding?" I have before me a resolution adopted by the General Assembly of Georgia, February 22, 1957, requesting the impeachment of six members of the United States Supreme Court. I shall, as briefly as I can, give you their reasons for demanding impeachment. When you have read them, I think you will conclude that no action less than the charge of treason is too drastic considering what they have done.

The 14th amendment which they, influenced by Myrdal and others of Communist persuasion misinterpreted, in part says:

"No person shall hold any office under the United States who, having previously taken an oath to support the Constitution of the United States, shall have given aid or comfort to the enemies thereof." Have they not taken the oath? Have they not given aid and comfort to the enemy? Remember that out of 31 decisions by the court 28 of them were in favor of the Communists. And now the solons of Georgia bring anew some of the cases before us, all of which I shall not take time to mention. But when I am through, I think you will agree with me that there is just cause for impeachment, and they ought to be severely censured and thrown out of office. But now to the **Georgia Resolution:**

WHEREAS, the Legislature of the State of Georgia is determined to maintain and defend the Constitution of the United States and the Constitution of this State, against every attempt, whether foreign or domestic, to undermine and destroy the fundamental principles embodied in our basic law by which the liberty of the people and the sovereignty of the States in their proper spheres have been protected and assured; and

WHEREAS, the Legislature of the State of Georgia proceeds upon the fundamental fact that the Constitution of the United States expressly provides for three main Branches of Government: the Legislative, the Judicial and the Executive, and that said Branches of Government shall

be and remain separate and distinct and that the powers and duties granted by the States to the respective Branches of Government, under the Constitution, shall be exercised exclusively by them, respectively, and

WHEREAS, the chief enemy of the United States is Godless communism, or the Communist International, which caused more than 150,000 casualties among our American soldiers in the Korean War, — only suspended by Armistice, without any Treaty of Peace having been executed to end said war —, and the Communist Party, Pro-Communist and Subversive Organizations, and their members, all dedicated to the overthrow of the United States Government and the Constitution by force or unlawful means, are all allied with and form part of said enemy forces of the Communist International, and are the established enemies of the United States; and

WHEREAS, the Constitution provides in Article I and repeatedly elsewhere in plain, simple words that all legislative powers granted to the United States are vested in the Congress of the United States; and,

WHEREAS, Article VI of the Constitution plainly provides that nothing except the Constitution itself, laws enacted by Congress in accordance with the Constitution and treaties theretofore existing or which should therefater be made in accordance with the Constitution, should be the "law of the land", supreme over the constitution and laws of the several states; and

WHEREAS, the usurpation of power by any officer of government is such misconduct as constitutes a misdemeanor within the meaning of Article II of the Constitution, and the promotion of the cause of shielding adherents to communism is the giving of aid or comfort to the enemies of the United States within the meaning of the 14th Amendment; and

WHEREAS, the following named Justices of the Supreme Court of the United States under the color of their offices and while purporting to exercise powers vested in them as members of the Supreme Court of the United States have unlawfully usurped the powers of the people to amend the Constitution and have exercised legislative powers vested solely in the Congress, or reserved to the states, or to the people and have given aid and comfort to the enemies of the United States in the manners hereafter specified;

THEREFORE, BE IT RESOLVED, by the General Assembly of the State of Georgia that the following named Justices of the Supreme Court of the United States, Warren, Black, Reed, Frankfurter, Douglas and Clark, are guilty of attempting to subvert the Constitution of the United States, and of high crimes and misdemeanors in office, and of giving aid or comfort to the enemies of the United States after taking an oath to support the Constitution for which the General Assembly of the State of Georgia, in the performance of its high duty to preserve the republican union of republican states, does hereby impeach said Justices and demand their removal from office for the following reasons:

In the case of Brown vs. Board of Education, 347 U. S. 348, decided May 17, 1954, Justices WARREN, BLACK, REED, FRANKFURTER, DOUGLAS and CLARK, and three other justices who have not followed the pattern of pro-communist and unconstitutional decisions of those named, denied to the states of the American union that sovereignty reserved to them by the 10th Amendment which includes the power to regulate public education by practices first declared constitutional by the State of Massachusetts, adopted by the Congress, approved by numerous Presidents, affirmed and reaffirmed by the Supreme Court of the United States and practiced by states for more than a century.

It based such decisions on matters of fact as to which the parties affected were not given an opportunity to offer evidence or cross-examine the witnesses against them and in doing so deprived the parties of due process of law.

It cited as authority for the assumed and asserted facts the unsworn writings of men, one of whom was the hireling of an active participant in the litigation. Others were affiliated with organizations declared by the Attorney General of the United States to be subversive, and one of whom, in the same writing which the court cited as authority for its decision stated that the Constitution of the United States is "impractical and unsuited to modern conditions."

In reaching its conclusion the Supreme Court has disregarded its former pronouncements and attempted to justify such action by the expedient of imputing ignorance of psychology to men whose knowledge of the law and understanding of the constitution could not be impugned, and has expressly predicated its determination of the rights of

the people of the several sovereign states of the American union upon the psychological conclusions of Kotinsky, Brameld, and Myrdal, and their ilk, rather than the legal conclusions of Taft, Holmes, Van Devanter, Brandeis and their contemporaries upon the bench.

In reaching its conclusion the court, professing itself to be unable to ascertain the intent of those who adopted the fourteenth amendment to the constitution, arbitrarily chose to repudiate the solemn declaration of its meaning rendered under the sanctity of their oath of office by the justices of the supreme court of the United States at a time when all of its members were contemporaries of those who proposed, discussed, debated, submitted and adopted the amendment.

In rendering said decision said Justices violated the Constitution of the United States, committed high crimes and misdemeanors and gave aid and comfort to the communist enemies of the United States. Some of the applicable provisions of the Constitution thus violated include Article I, Sections 1, 7 and 8, the whole of Article III, Article IV, Section 3, Article VI, and Sections 3 and 5 of the 14th Amendment, 5th, 9th and 10th Amendments of the Constitution.

That Associate Justice FRANKFURTER, as a volunteer and for years a Member of the Legal Committee of the National Association for the Advancement of Colored People, had assisted that organization in making plans for and in the realization of its objectives as a Communist front organization to advocate, propagandize and litigate to bring on racial strife to secure racial integration from which his own race is immune upon religious grounds, as a part of the Communist objective in the United States, and although having participated and advised in said organization and its plans and objectives, the said Justice FRANKFURTER, instead of recusing himself as Justice of the United States Supreme Court in the consideration of the NAACP Cases, cited above, acted as a Justice of the Court and participated in the policy and decision of the Court to carry out the ultimate purposes of the NAACP, which said acts on the part of the said Justice FRANKFURTER constitutes high crimes and misconduct.

That in the case of the infamous Julius and Ethel Rosenberg, convicted and sentenced to death for war time espionage, because of the sale of atomic secrets to com-

munist Russia, decided June 19, 1953, reported in 346 U. S. 273, Justice DOUGLAS wilfully granted an order to stay the execution of said Russian spies. Said stay order was granted by Justice DOUGLAS on the intervention of a stranger to said Rosenbergs, and to their case, which intervention was even opposed by the Rosenberg counsel of record. Said stranger who was thus accommodated by Justice DOUGLAS was an irresponsible character whose conviction as a dissolute person by the State of California had been affirmed by the United States Supreme Court, with the same Associate Justice DOUGLAS dissenting, less than six months previously. (Edelman v. State of California, January 12, 1952, 344 U. S. 357).

That misdemeanor on the part of DOUGLAS made it necessary for the Court to hold a special term to set aside said stay order, which, the Court stated, promised many more months of litigation in a case which had otherwise run its full course and in which said Rosenbergs' plea for stay orders and other dilatory tactics had been denied for the sixth time over a period of more than two years after their conviction and sentence to death, and that the question raised by the said stay order had been considered by the full Court on its merits and denied.

That in said decision, Justices FRANKFURTER and BLACK supported the unlawful action of Justice DOUGLAS, thereby using their judicial offices to give aid and comfort to the communist enemy, in violation of Section 3 of the Fourteenth Amendment of the United States Constitution.

That in United States v. Dennis and other cases involving leading Communist Party organizers in the United States, decided June 4, 1951, reported in 341 U. S. 494, Justices REED AND FRANKFURTER dissented and criticised the majority opinion of the Court, affirming the conviction and sentence of said Communists, by assigning the specious reason that the prosecution of said defendants for organizing the Communist Party in the United States for the purpose of overthrowing by force the Government of the United States and its Constitution was a violation of the freedom of speech, under the First Amendment to the Constitution. Thereby said Justices REED and FRANKFURTER used their high judicial offices to give aid and comfort to the Communist enemy, in violation of Section 3

of the Fourteenth Amendment of the United States Constitution.

In the case of Pennsylvania v. Nelson, decided April 2, 1956, reported in 350 U. S. 497, Justices of the Supreme Court WARREN, BLACK, FRANKFURTER, DOUGLAS and CLARK legislated, held and adjudged, contrary to the Constitution and the plain intendment of the applicable Act on Congress and in violation of Article IV, Section 2 of the United States Constitution, specifically recognizing the power and right of the States to prosecute for treason, felony or other crime, that the State of Pennsylvania could not prosecute the defendant Communist for sedition under state law, and nullified all state laws against treason and sedition, which had been enacted by Legislatures under express constitutional reservations and within their inherent police powers to impose regulations for the security, peace and good order in the State, and thereby said Justices unlawfully used their official positions to give aid and comfort to the enemy in violation of Article III, Section 3, Article IV, Section 2, and Section 3 of the 14th Amendment.

In the case entitled, Slochower v. Board of Higher Education of the City of New York, decided April 9, 1956, reported in 350 U. S. 551, Justices CLARK, WARREN, BLACK, DOUGLAS and FRANKFURTER held that the City of New York had violated the Constitution of the United States by the summary discharge of a public employee who had refused to answer questions relative to his communistic activities and claimed the benefit of the fifth amendment to the constitution in so doing.

In so holding the court held invalid a charter provision of the city of New York designed to provide for the removal, as quickly as possible, of those public employees who were deemed by the people of that great city to be unfit to be entrusted with any part in the administration of the public affairs of the city.

In so holding the court revoked the prompt removal from a state school of a teacher whose influence was deemed by the school authorities to be inimicable to the best interests of the students in such school.

In so holding the court construed the due process clause of the constitution to give to the federal courts the power to examine into minute details of all administrative state action and to apply arbitrarily to such state action the

personal concepts of the justices of the supreme court rather than fixed principles of constitutional law. In making said ruling said justices are guilty of misconduct and a misdemeanor within the meaning of the impeachment provisions of the Constitution.

In Quinn vs. United States, 349 U. S. 155, Emspak vs. United States, 349 U. S. 190, and Bart vs. United States, 349 U. S. 219, Chief Justice WARREN, Justices BLACK, FRANKFURTER, DOUGLAS and CLARK held that the Congress of the United States in the exercise of investigative powers is powerless to obtain information from communists who claim the privilege against self-incrimination as set forth in the Fifth Amendment, although such Fifth Amendment privilege was specifically limited to "criminal cases" in the First Congress for the reason that traitors had claimed the privilege against self-incrimination before congressional committees of the Continental Congress during the American Revolution (See American Bar Association Journal, Vol. 42, p. 509, 589 et seq.). In so holding said Justices, under color of their high offices, harassed the Congress and in the words of dissenting Justice Harlan added,

"Another means for interference and delay in investigations and trials, without adding to the protection of the constitutional right of freedom from self-incrimination."

The effect of said decisions by said Justices was to amend the 5th Amendment by striking therefrom the words "in any criminal case," thus depriving the Congress of a power specifically reserved to it for the purpose of exposing treason. The only efficient purpose of said decisions was to shield and protect communists in their endeavors to subvert the Constitution. Said conduct on the part of said Justices constitutes high crime, misconduct and misbehavior within the meaning of applicable impeachment provisions of the Constitution.

BE IT FURTHER RESOLVED, that the General Assembly of Georgia request the Georgia Representatives in the United States House of Representatives to institute impeachment proceedings in the United States House of Representatives based upon the charges hereinabove set forth, as well as others too numerous to mention here, against the Chief Justice and Associate Justices of the United States Supreme Court above named; that a copy of this

resolution be sent to said Georgia Representatives in the United States Congress and to the Governors and Legislators of the various States of the Union, and the General Assembly of the State of Georgia hereby calls upon the General Assemblies of sister States to adopt similar resolutions calling upon their Representatives in Congress to join the Georgia Representatives in the House of Representatives in the institution and prosecution of impeachment proceedings against said Chief Justice and Associate Justices of the Supreme Court of the United States; and

BE IT FURTHER RESOLVED that a certified copy of these resolutions be forwarded to the Speaker and Clerk of the House of Representatives of the United States Congress for filing in the records of said House as notice and for proper action thereupon, all in accordance with the United States Constitution, Jefferson's Manual and the Rules of said House of Representatives.

Adopted by the General Assembly of Georgia,
February 22, 1957.

These are but a part of the charges made against the Court by the Georgia General Assembly. It would take too much space to mention them all. But I feel sure that these are sufficient to convince any fair minded person of the gravity and seriousness of the charges made by them. Surely no state assembly composed of honorable citizens, elected to that high office by the people of that sovereign state would stultify their position by voting for this resolution demanding impeachment unless they felt that they had valid grounds for such action. And when the elected assembly of any state takes such action it surely is time for the public to look carefully into the grounds for such action.

CHAPTER VIII.

The Remedy Continued

Interposition

As to the question of what the states can do in the light of any action by the Supreme Court exceeding their authority, one definite and strategic answer is **The Law of Interposition.** What is the doctrine of Interposition? There are among others three great names that stand out in American history, Thomas Jefferson, James Madison and John C. Calhoun. I shall quote presentlly just what these men said in defining the doctrine and how the states can apply it. But first let us review briefly the facts that lead up to the need for the law of Interposition:

First, when the Constitution of The United States was created, the States were very jealous of their rights as sovereign states, and were loathe to surrender any of those sovereign powers to the Federal government. So fearful were they that they demanded some amendments certifying that these sovereign rights still belong to the states. These amendments are called the **Bill of Rights,** and the tenth specifically says:

The powers not delegated to the United States by the Constitution nor prohibited by it to the states are reserved to the states respectively or to the people.

In commenting on this Tenth Amendment, the Supreme Court said in 1804: "The reservation to the States respectively can only mean the reservation of the rights of sovereignty which they respectively had before the adoption of the Constitution of The United States, and which they had not parted from by that instrument. And any legislation by Congress beyond the limits of the power delegated would be trespassing upon the rights of the states or the people and **would not** be the Supreme Law Of The Land, but null and void."

This decision was with reference to an act of Congress, but of course would apply equally to the Supreme Court and to the President Of The United States.

Now the education of the children was not delegated by the Constitution to the Federal Government, but by the tenth amendment is reserved to the states. Also, in adopting the 14th amendment, the Congress that added it had no

thought of violating the rights of the states, and the same Congress that passed it provided for segregated schools in the District of Columbia. So when the Supreme Court in interpreting, or misinterpreting, the meaning of the writers of that amendment, usurps its authority by saying to the people of the states you cannot have segregation in the schools, it has usurped the rights of the respective states and its action by its own decision is **not the law of the land,** and is null and void. Likewise, when the President, to enforce an unlawful act of the Supreme Court, violates the restrictions of his office not to send troops to a state unless requested to do so by the governor, and does so to enforce an unlawful act of the Supreme Court, there is a double violation of the powers of government, and his act is doubly reprehensible and unjustitfiable.

Now, then, that brings us face to face with the doctrine of interposition, and if there ever was a time in the history of our nation when that doctrine needs to be applied, that time is now. Numberless times in the history of our nation this law of interposition has been resorted to under conditions far less reprehensible and provacative. It has been applied and resorted to by the following states and possibly some others: Georgia, Kentucky, Virginia, Ohio, Pennsylvania, Connecticut and South Carolina. Thomas Jefferson wrote the Kentucky resolutions on Interposition as follows:

"Resolved, that the several States composing the United States of America are not united on the principle of unlimited submission to their general Government; but that by compact under the style and title of a Constitution for the United States and of amendments thereto, they constituted a general Government for special purposes, delegated to that Government certain definite powers, reserving each State to itself the residuary mass of right to their own self-government; and that whensoever the General Government assumes undelegated powers, its acts are unauthoritative, void of no force:

"That to this compact each State acceded as a State, and is an integral party, its co-States forming as to itself, the other party:

"That the Government created by this pact was not made the exclusive or final judge of the extent of the powers delegated to itself, since that would have made its discretion and not the Constitution the mea-

sure of its powers; but that as in all other cases of compact among parties having no common judge, each party has an equal right to judge for itself as well of infractions as of the mode and measure of redress * * *."

In the words of Madison (Committee Report on the Virginia Resolution):

"It appears to your committee to be a plain principle, founded in common sense, illustrated by common practice, and essential to the nature of compacts, that where resort can be had to no tribunal superior to the authority of the parties, the parties themselves must be made the rightful judges, in the last resort, whether the bargain has been pursued or violated.

"The Constitution of the United States was formed by the sanction of the States, given by each in its sovereign capacity. It adds to the stability and dignity, as well as to the authority of the Constitution, that it rests on this legitimate and solid foundation.

"The States, then, being the parties to the Constitutional compact, and in their sovereign capacity, it follows of necessity that there can be no tribunal above their authority to decide, in the last resort, whether the compact made by them be violated; and, consequently, that, as the parties to it, they must decide themselves, in the last resort, such questions as may be of sufficient magnitude to require their interposition . . . "

In the words of Calhoun:

"This right of interposition, thus solemnly asserted by the State of Virginia, be it called what it may—State-right, veto, nulification, or by any other name—I conceive to be the fundamental principle of our system, resting on facts historically as certain as our revolution itself, and deductions as simple and demonstrative as that of any political or moral truth whatever; and I firmly believe that on its recognition depends the stability and safety our our political institutions . . . "

I think the above statements by these three eminent men, outstanding statesmen among the most prominent if the not the most prominent, men of their day in public affairs, will make plain to the reader just what Interposition is and for what reason or reasons it can be invoked. It is a two way street. It can be asserted by the Federal Government if the States usurp their sovereign reights,

and by the states severally if the Federal Government usurps its rights.

There is always the danger feared by the states in the creation of the Federal Government that the government will more and more as time passes seek to absorb the rights of the states and become a strong centralized power. We need to ask the question, if we submit to this encroachment by the Federal Government now, where will it end? Will all the rights of the states be confiscated and the states be deprived of the right to make any laws for the welfare of its people? Already we see the transportation laws taken away, the right to will your property to whom you please taken away, the right to sell your property to whom you please taken away, the state sedition laws revoked, and criminals, condemned and in prison by such laws, released, and walking the streets of our cities, driving the highways in their automobiles, and on and on ad infinitum. I ask you, reader, where will it end? Jefferson once said: "Timid men prefer the calm of despotism to the boisterous sea of liberty." Are you one of those to listen to that false claim that "It is the law of he land," and that "It is inevitable," and sit down and wait for the climax of this catastrophe, the mongrelization of our land? If you are, you deserve to have what you will get, and in those rosy days ahead of us, pictured by the NAACP and the Communists, backed by the preachers and church leaders who advocate the mixing of the races, you will be sitting in your old age by your home fires dawdling on your knees grandchildren with negro blood in their veins.

If you do not want that, make up your mind right now, **never to submit to integration.** When the Federal government tries to enforce it in your school **resist with every facility at your command.** If necessary withdraw your children from school. Begin now to prepare for the battle by writing your governor, that if it comes to a showdown and the Federal Government tries to enforce integration, to call your legislators together and pass resolutions of **Interposition.** With precedent and the pronounced judgement of such men as Jefferson, Madison, Calhoun and others, they will not dare invade our land with troops as they did at Little Rock and enforce this unholy and monstrous thing upon us. It is inconceivable that a few thousand NAACP advocates backed by Communists can impose their will on 40 million red blooded American citizens

fighting for the sanctity of their homes, the welfare of their children, and the purity of race. With God on our side we cannot fail to win a glorious victory in the end.

A States Rights Party

I would suggest at least five basic principles as the foundation stones of this new party:

1. Sound Money And An End To Inflation.
2. An End To Subsidy.
3. An End To Centralization.
4. An End To Foreign Aid.
5. A Reaffirmation Of States Rights.

These principles are so inter-related that it is difficult to discuss one without discussing all, but we will do our best to consider them one by one severally. Look at the first:

1. Sound Money And An End To Inflation. Do you realize that you are being robbed of billions of dollars by these two government thieves, fiat money and inflation? To prove this, an illustration is better than argument.

There was once a petty Grecian ruler who got in debt to all or most of his subjects with whom he had dealings. As time went on, he was pressed by his creditors, so to meet the situation, he made a public proclamation that if all his creditors would come to his palace on a certain day and bring their money bags containing their money with them, and he would pay what he owed them. Joyfully they came with their money bags, and stood outside the palace gate. He had his servant call them into his presence one by one. To the first one that stood before him he said: "How much money do you have in your bag?" The citizen replied, "A thousand drachmas." "And how much do I owe you?" said the king. "You owe me a thousand drachmas," said the citizen. "Let me have your money bag," said the king. Whereupon, he took the thousand drachmas, changed the notation thereon to two thousand drachmas, brought it to the citizen and said: "You have now in your bag two thousand drachmas, the thousand that you brought with you, and the thousand that I owe you besides." This he did with each one, and when the day was done he had paid all his debts by paying them in depreciated money, and the citizens, at least some of them, went home happy, not realizing that they had been robbed.

That is a crude but simple illustration of the effects of inflation. Ten years ago you bought an E government bond that cost you $750, with the assurance by the government that at maturity it would be worth one thousand dollars. The ten years passed swiftly. You went to your banker and presented your bond for redemption. The banker counted out to you ten one hundred dollar bills, and you left the window chuckling to yourself that you had made $250. But hold! the purchasing power of that money as compared with its purchasing power ten years ago is only $600, so you have really lost $150 in the deal. But hold again. The government steps up and says, "you must pay income tax on that $250 which you are supposed to have earned so he takes out at least 20% of that, and you are left with a net loss of $162.50 or more in the purchasing power of your money. A wonderful investment, don't you think?

Now this could not be if we had a sound currency, if every paper dollar, note or debenture issued by the government were backed up by a gold dollar for which it could be exchanged on demand. What has become of the Conservatives in our political parties? Are they all dead with Senator Taft? When will both the old parties learn that printing paper dollars is not creating wealth, that we cannot get away from the principle enunciated by a certain old book called the Bible over four thousand years ago that man must earn his living by the sweat of his face, and that the only wealth is that created by sweat and toil? The only difference between the two political parties is just the difference between tweedle-dee and tweedle-dum. Both are running wild after the negro vote and both are willing to sacrifice the youth of our land to the horrible Moloch of integration, amalgamation and mongrelization to satisy their rapacity for public office. Closely related to this first principle of **Sound Money And End To Inflation**, so closely that we cannot discuss one without discussing the other, is the second principle, **An End To Federal Spending.** The picture presented of Federal spending is frightful in its enormity and must inevitably prove disastrous in its consequences. Both political parties are equally guilty. President Eisenhower in his campaign in 1952 called attention to this deplorable situation and promised to cut Federal spending, but under his administration it has steadily mounted. Mr. Russell Maguire, one of the nation's leading business men and Chairman of the Board of **The**

American Mercury speaks as follows in the July issue of that magazine:

"For 125 years — from 1789 to 1914 — 28 presidents of the United States spent less than 23 billion dollars altogether.

In 1912, Bernard Baruch ushered Woodrow Wilson into the White House. William H. Taft, Wilson's predecessor, spent less than 3 billion dollars during his entire administration. Wilson, advised by Baruch, spent 47 billion dollars.

The citizens of these United States struggled to regain their sovereign authority during the subsequent administrations of Harding, Coolidge and Hoover. These three presidents spent only a fraction of Woodrow Wilson's reckless, irresponsible, international spending.

President "Pearl Harbor" Roosevelt spent almost 100 billions of dollars. Harry Truman, the "Red Herring" pet of the International bankers, spent 191 billion dollars from 1946 to 1949. What "High Tax" Harry alone spent would have provided a $5,000 house, free and clear of any mortgage, for you and 38,200,000 families in the United States.

President Eisenhower promised to reduce spending. His West Point education was nullified by his "training" at Columbia University. As a result he currently prepared a budget of over 86 billions of dollars per year, the largest peace-time budget in the history of our country. The international bankers continue to "advise" him. Lenin predicted that "We will spend the United States into bankruptcy." Lenin's **"plan"** is being directed and followed.

How long will Americans play the role of "sucker" while their "invisible government" continues to tax their earnings — and to scatter what doesn't stick to their fingers to economic vultures throughout the world?

The annual interest alone on our national debt now equals 7½ times the total debt before our presidents had "international advisors." Unborn generations will stagger under our astronomical debts.

The master minds behind this diabolical plot create tax-exempt international organizations to carry out the "planned" conspiracy — the United Nations, the International Monetary Fund, the International Bank for Reconstruction, UNESCO, are just a few of them. The stooges for the International bankers in these organizations receive

tax-exempt salaries. You, the hard working, tax-paying citizen, carry the burden of supporting them.

It is "planned" that Christian civilization will collapse under this program. The big tax-exempt foundations are notorious and flagrant promoters of this campaign.

More than two thousand million (2 billion) American dollars have been given, directly and indirectly, to Israel. That amount could have paid for about 600,000 homes for our people costing $3,500 apiece. The one billion dollars we gave to Communist Tito could have paid for about 300,000 similar homes. Of course, these foolish gifts further increase your taxes and your debts.

Wishing will not alter this dishonest situation. Wake up and do something! — Russell Maguire.

As you contemplate this frightful picture, ask yourself the question why we should give a dollar to any Communist country who repudiates the idea of God and whose foundation principle is the destruction of our capitalistic and every capitalistic country? We have yet to learn that we cannot buy friendship with gold. The money given to Israeli was used largely to dispossess Arabs of their land and homes and is one of the darkest pages in the history of nations.

Frightful as this picture is of public spending and public debt, it is nothing compared to the frigtful consequences that will take place when pay day comes, as it will inevitably come. The United States has now around fifty billion dollars invested in notes and debentures. These are trust funds supporting the future payment of the following:

Social Security Benefits,
Old Age Retirement,
Veterans Life Insurance,
Civil Service Retirement,
Unemployment Compensation,

And others. How will the government, if this spending and inflation continues, meet these obligations? Or will it meet them or repudiate them? It only can be done by repudiation or by the issuing of more fiat money which will continue to depreciate till a basket full will not be worth carrying home. I realize this is a dark picture of the future, but this is a situation that we are coming to under the present set up of inflation and spending. Millions of Amer-

under social security are putting away each year a of their hard earned money, expecting on retirement he government to take care of them by paying it back. money you put away now is worth about fifty cents dollar. As time goes on, unless the present trend is d, through inflation and extravagant spending the dol- will continue to depreciate and by the time you are to retire will be worth perhaps only a nickle or per dollar in purchasing power, and your basket full cial security money that the government pays you not feed and clothe your family for a little week of short days. This is not fiction I am presenting but ctual condition we must face. Early this summer a te Committee On Finance had before them George M. phrey, Secretary of the Treasury of the United States. they came to this question of money depreciation gh inflation, Senator Martin of Pennsylvania asked Humphrey this question:

"Is this not, in effect a kind of defrauding of all who e saving provisions of any kind?" Here is Secretary phrey's answer:

"Well, it is an injury. I do not know that you can say e is a fraud, but there is certainly an injury. I am ng an estimate made which will show the many bil- **several hundred billions perhaps,** which have been by all who have saved since the inflation began in the 1950's to date. The effect of inflation upon millions ur citizens is appalling to contemplate."

So you see that when the secretary of the treasury ks thus, it inot a dream or some wild fancy conceived n alarmist, but a situation we must face soberly. You to ask yourself how much of that billions was your ey, and also what we can do about it? Must we go pending more and more, going deeper into debt as the ar value falls and falls and our savings vanish into air? Mr. Maguire makes the startling statement that have stored at Ft. Knox only about 9 billion dollars: these foreign nations to whom we are giving billions e deposited in our banks over 14 billion dollars. Ac- ding to law, they can do what you as a citizen cannot they can demand gold for their paper whenever they se to do so. Now, if they should rise up all at once demand gold for their 14 billion dollars in paper, we ld lack 5 billion dollars of having enough gold to pay

them, the United States would be bankrupt, and your pap money would not be worth a damn. Surely we need a ne party to stop this vicious circle of spending, cheap mon and inflation, if we, the American people, hope to co through with a shirt on our backs. Both parties are equa guilty. It began with Wilson and has steadily grown wo through the administrations of Roosevelt, Truman and Eise hower, and from present indications, the worst is yet come. As I write these lines word comes over the ra that the president will recommend to Congress in his Ja uary 1958 message an expenditure of 74 billion, an crease of over 2 billion. That means more inflation a more dollar depreciation.

What has become of the recommendations of the Hoov Commission? They reported in 1954 that the army had t years supply of women's uniforms. The navy had enou canned hamburger to last 60 years. We are building gre dams for reclamation of deserts and to produce pub power, and at the same time are paying the farmer to ta good land out of cultivation. We are furnishing che power to a few and taxing all for their benefit. A frie of mine went to Knoxville, Tenn., and came back and t ported that they were all heating with electricity. The m of us must use coal or gas. The Tennessee Valley proj pays no taxes and can furnish cheap power at the cost all the taxpayers. It is estimated that the cost of the des and swamp land reclaimed by the building of dams w amount to thousands of dollars per acre, while through t land bank thousands of farmers are paid to take good la out of cultivation, and at the same time, through price su ports, the government is going deeper into debt to pile huge surpluses of grain, cotton and dairy products that th cannot dispose of. The government should go out of t public power and building dam business and leave all su to private enterprise.

By cutting off aid to foreign nations, by strict econo in military defense and offense, by cutting off our soc istic schemes and projects the government could eas save 10 billion a year, and soon the 7 billion in inte that we are now paying yearly on our huge public debt.

An End To Subsidies. The proposed budget for t coming year 1958 is over 74 billion dollars. Of this amou over 28 billion will be spent for non defense purposes su as price supports, subsidies, foreign aid about 4 billi

veterans benefits some 5 billion, labor and welfare over 3 billion, power dams and reclamations one and one half billion, housing and commerce nearly 2 billion, other various programs over two billion.

The ordinary mind cannot grasp how much a billion dollars is. Someone has estimated that to count that amount of money one dollar at a time it would take 120 years — of 8 hours a day to count it, and yet our government hands out a billion as if it were a mere pittance.

Subsidies is a form of legislation that is wrong in principle. It is class legislation. Who pays for the subsidies that are given to special classes? Not the government but the general public, the taxpayer. What right has the government to take money from the pockets of the general public to pay a subsidy to one class of individuals? To get down to the very root of the matter, it is actually dishonest. There are three elements that make a great state, frugality, honesty and statesmanship. If any of the three is wanting the result is finally disastrous. We need a party that will incorporate and emphasize these three essential elements that go to make up a great nation.

An End To Centralization And The Welfare State. We have seen in previous chapters how the Federal Government is gradually taking over the sovereign rights of the States as in the case of the Supreme Court decision demanding integration, until soon the states will be deprived of all their sovereign rights. That is not all. Our Socialistic Welfare Government has gone further and is taking away the rights of the individual. One of the inherent rights with which God has endowed man is the right of choice, the responsibility of choosing between right and wrong and deciding one's course of action. The Welfare State would take away that freedom of choice and mark out one's course for him. Our school boards have become mere figure heads. The authority for the conduct of the school, the hiring of teachers, the length of the school term, what should be taught, the text book used, is lodged elsewhere. Men could once work where and when they pleased. Now they must join the union and pay dues before allowed to work. They can be forced to strike against their will. The money they pay for dues can be confiscated and used to promote the election of a candidate whom they oppose. Social Security takes away from their right to spend their own money as they wish and make their

own investments and save for themselves. The farmer cannot operate his farm as he will. The Welfare State tells him what to plant and how much.

Besides all this, the cost to operate the Welfare, Socialistic State is enormous. According to the Tax Foundation, a non-profit research organization, total tax collections for the year 1956 were $608.00 per person. A family of four thus paid taxes amounting to $2,432.00. All forms of government spending in 1956 was $114 billion, $7 billion more than the previous year. The tax collection in 1956 was ten times what it was in 1936. And this does not include hidden taxes that we pay in food, gasoline, fuel, rents and automobiles. All this in the days of peace! What would the expenditure be if we were engaged in another war? Look at these figures, and figure out, if you will, how long it will take for our nation to go to pieces on the rocks of bankruptcy. We need to remind ourselves of two things: first, that our government is less than 200 years old, and second, that history is replete with instances of governments that have gone on the rocks by just such practices which we are today following. The most outstanding example is that of the Roman Empire. By depreciating the value of the denarius and by corrupting the currency in many ways, the imperial government imposed heavier and heavier taxes upon the people to maintain the army of office holders and employees until at last, under the weight of heavy taxation and inflation the mighty empire fell to pieces.

Dr. Howard E. Kershner, editor of Christian Economics, has well said in the December edition of his excellent paper: "Fiat, or printing-press money — money without intrinsic value — is dishonest money, and the moral law, having been violated in one respect, moral decline in all respects is inevitable. I know of no currency that has lasted more than forty-two years after its intrinsic base has been abandoned. Twenty-four years ago this country left the gold standard, and unless we return to it, the life expectancy of our dollar is not more than twenty years. That shows how serious this matter really is. We are facing the destruction of our fiscal system with incalculable tragedy, suffering and loss, because we are not observing the moral law. The easy approaches to socialism are called **central planning, government-managed economy, the welfare state,** and other euphonious names. These eventually graduate into socialism and authoritarian government.

Socialism may be defined as government ownership of the means of production and distribution, as in Soviet Russia, or government control as in Nazi Germany. As defined by the Oxford Dictionary, there is little if any difference between socialism and communism. Christian socialists hope to avoid the cruelty associated with communism. In this they are mistaken, for people dislike government control and regulation of their lives and inevitably resist it. To make the central plan effective the socialist government must, therefore, coerce its citizens by propaganda and savage repression in order to force its plan upon them. The purpose of government is not to usurp our rights and freedoms but to defend them. That government is the best government that has this purpose and this purpose only ever in mind."

A Defender of States Rights. The fears of the states in adopting the Constitution have been justified. In spite of the bill of rights including the Tenth Amendment which clearly states that all powers not specifically granted to the Federal government are reserved to the states, the Supreme Court has invaded their rights in education and demanded the integration of the races in the same schools. We have shown that according to their own interpretation the action of the court was unconstitutional and their decision null and void. The best way to emphasize this violation and prevent further violations that are sure to follow is to organize a party which will carry at its mast head **States' Rights** and reaffirm their position when they demanded that the **bill of rights** be incorporated in the Constitution.

Naturally, the question arises, what can be gained by such a movement? It would be defeated at the polls and accomplish nothing.

Such a conclusion is not justified. If it only gave emphasis to the rape of the Supreme Court and laid it bare before the people, even though defeated at the polls, it would not be in vain. There are still enough good, right thinking people in our land to correct this glaring usurpation when it is brought to their attention. If it did no more than to educate the people to see this glaring invasion of States' Rights, it would not have failed. A just cause cannot fail eventually.

"Truth forever on the scaffold,
Wrong forever on the throne:

Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

But do not be too sure that such a movement would be defeated at the polls. The old parties, both of them, are obsolete, controlled by pressure groups, ready to sacrifice principle at any time for popularity, both are trying to outbid each other for the negro and the labor vote. When it comes to principle, it is a mere question between tweedle-dum and tweedle-dee. It is laughable if it were not so tragic. The last election could be best visualized by the cartoonist representing the poor negro pursued by the republicans and the democrats with the democrats in the lead, each trying to outbid the other for the negro vote. It is not so with the labor vote. It has already swallowed the democratic party, hook, line and sinker.

One great misconception of this whole question of integration and states rights is that it is a question that concerns only the South, that the cities and people of the North are not involved. It is fast becoming, indeed has already become a serious problem in the cities of the North and West. A glance at the tables of the negro population of the cities of the South and North shows that while the negro population in the South has declined in the last 25 years, in the North and West it has increased tremendously. Look at these figures:

Atlanta:	1940, Negroes 27.6%	Now 22.1%
Charlotte:	1940, Negroes 31.1%	Now 28%
Houston:	1940, Negroes 22.4%	Now 21%
Memphis:	1940, Negroes 41.5%	Now 29%
Montgomery:	1940, Negroes 44.2%	Now 38%
Richmond:	1940, Negroes 31.7%	Now 27.5%

Now look at some Northern and Western cities:

Baltimore:	1940, Negroes 19.3%	Now 29.2%
Chicago:	1940, Negroes 8.2%	Now 19.6%
Los Angeles:	1940, Negroes 4.2%	Now 11.8%
New York:	1940, Negroes 6.1%	Now 10.4%
Washington:	1940, Negroes 28.2%	Now 43.9%
Philadelphia:	1940, Negroes, 13 %	Now 20.7%

In both down town New York and Washington in the last 25 years the negroes have increased tremendously while the white population has decreased considerably, for when

the negroes move in, the whites move out to the suburbs or the country. It is estimated that in five years the negroes will outnumber the whites in Washington.

You can see from this chart that the negro problem is not confined to the South but is becoming more and more a problem in the North, as the statistics and the numerous press reports indicate. The people of the North and West, when they come face to face with the problem, are going to seek ways to extricate themselves just as the people of the South. Gradually, as Northern sentiment crystallizes, the Northern press which hitherto has been inclined to repress the facts of friction between the races will more and more publish the facts showing the true situation. Here are some news items that will give you some idea of the critical situation in the North.

The Philadelphia Bulletin of August 5, 1957, has this to say: "James B. Smith is a man who likes to lay a problem on the line. When everybody is afraid to talk about a problem for fear of hurting somebody's feelings, he says, 'The problem just keeps growing. When it's dragged out in the open and everybody speaks his mind, you're on your way to a solution.' So, a negro himself, he has been trying for three years to get Philadelphia to start talking out loud about negro crime. He has the grim figures right at the tip of his tongue: 'Negroes,' says he, 'are 24% of Philadelphia's population, but they are 60% of the inmates of Eastern Penitentiary. Of 10,270 arrests among juveniles last year 63% were negroes. This is inevitable. With the negro population growing at the rate of 250 a week, mostly immigration from the South, **the danger of explosive racial animosities is growing steadily.**" Take another look at Philadelphia from the Associated Press:

PHILADELPHIA (AP)—Surgeons performed an emergency operation on a 15-year-old white boy whose spinal cord was severed in an encounter with several Negro youths Sunday night.

William Fluck, 15, was stabbed in the back by one of a group of boys who assaulted him and a younger brother while the two were returning from a neighborhood grocery.

William and his brother, Alfred, 12, were pushed against a wall and pummeled by the gang. Alfred broke away and ran home as people of the neighborhood rushed out to stop the fight. Hospital authorities were unable to

say immediately whether the older Fluck boy would be paralyzed.

Seven boys were arrested and charged with assault with intent to kill. All are in their teens.

Police arrested three other boys in a gang fight in the same neighborhood later in the evening in what the officers said may have been a reprisal fight stemming from the stabbing incident.

In another Philadelphia fight between white and Negro teen-agers, Herbert McTeague, 18, was slashed, and, in a third incident, John Linder, 20, told police he suffered a cut on the head in an encounter with a group of white youths. McTeague is white. Linder is a Negro.

Police Commissioner Thomas J. Gibbons has blamed recent interracial tension and outbreaks of fighting among bands of white and Negro boys on the integration violence in Little Rock, Ark.

Now hear the United Press on Chicago:

CHICAGO (UP) — Negro leaders asked for a conference with Governor William G. Stratton on segregation in Illinois.

The Illinois Branch of the National Association for the Advancement of Colored People contended that there are more Negro children attending segregated schools in Illinois than there are in Arkansas.

Gerald Bullock, president of the Illinois NAACP, called on Governor Stratton to end "deplorable conditions involving deliberate segregation of colored and white children and teachers" in Illinois schools.

Mr. Bullock called the Governor's attention to "segregation practices" in the communities of Colp, Phoenix, and Centerville, Ill., but said that "these particular cases are typical of an all too general condition."

The NAACP said there are more than 100,000 Negro children attending all Negro schools situated in 16 Illinois counties.

Hear the Associated Press from New Jersey:

CAMDEN, N. J. (AP)—A 15-year-old schoolboy was stabbed and slashed when he went to the aid of another white pupil being set upon by teen-age Negroes outside Camden High School, police said.

The injured boy, Michael Pitrilli, is a ninth-grade pupil at North Camden's Pyne Peynt Junior High School.

The Pitrilli boy told policeman Lee Tompkins he was standing at an intersection when an argument started across the street between an unidentified white boy and a group of five or six Negroes.

When the Negroes started beating the white boy, Pitrilli said, he ran to help him. In the fight that followed, Pitrilli suffered a six-inch slash on the left chest, a stab wound in the right side, and scalp and neck cuts.

The United Press reports this scene from Matoaka, W. Virginia:

MATOAKA, W. Va. (UP)—More than 100 white teen-agers mauled six Negro students as they attempted to enter Matoaka High School. State police were called to escort the Negroes to class.

The demonstration at Matoaka marked the first physical clash this year between whites and Negroes in West Virginia, where every county has taken steps toward complete integration of schools.

The milling group of white students crowded six Negro teen-agers as they walked to classes at the school where a week-long walkout was staged last year when the Negroes registered.

In this year's incident, two of the Negro boys were shoved and slapped. The others ran a gauntlet of jeers in outracing their assailants.

The disturbances stem from young people reading and hearing of trouble elsewhere, McDowell County school superintendent W. R. Cooke declared.

So with bombings, beatings and knifings all through the North wherever integration is being attempted, the God fearing, sober minded people of the North are not going to look with any more favor than the people of the South on this attempt by the National government to force our children into the arms of this Moloch of integration and amalgamation of the races.

The Saturday Evening Post, which certainly cannot be accused of any special love and bias for the people of the South, has this to say to those who reiterate tiresomely that integration is **The Law Of The Land:**
Evening Post:

Back in the 1930's, when the court was questioning the constitutionality of New Deal legislation, liberals were loud in their complaints that the court had invaded the legislative field. Now that the court has been making decisions pleasing to the liberals, we are repeatedly informed that the court's decisions are "the law of the land" and must be enforced by all means at the disposal of the Federal Government.

This is by no means a new idea. In 1857 the Supreme Court declared in the Dred Scott case, by way of Chief Justice Roger Taney, that the Negro "has no rights which the white man was bound to respect," and that escape to free soil had no bearing on his status as a slave. Immediately the Southern slaveholders went into action, declaring that the Dred Scott decision was the law of the land.

But the antislavery people did not agree. Abraham Lincoln said of the Dred Scott decision, "We shall do what we can to have it (the Supreme Court) overrule it." But the Dred Scott decision remained in effect the "law of the land," until the Emancipation Proclamation and later the postwar amendments ended the argument.

There was also the decision in Pollock V. Farmer's Loan and Trust Company in 1895 that a Federal income tax was unconstitutional. That stood as the law of the land until the adoption of the Sixteenth Amendment, in 1913. So today the income tax is very much the law of the land and doubtless will remain so indefinitely.

Acceptance of the 1954 decision decreeing racial integration in schools would be more easily obtained if it rested solidly on some specific article in the Constitution or on a Federal statute. As things stand now, the 1954 school integration remains the law of the land by virtue of a Supreme Court decision in one set of cases. But this is not accepted by large sections of the American public and many members of Congress.

A firmer base is needed. As Hamilton A. Long points out in his Usurpers, Foes of Free Men, this necessity was recognized by Chief Justice Taney in the Dred Scott opinion. He declared that a change of public opinion about slavery could not "induce the court to give to the words of the Constitution a more liberal construction in their favor than they were intended to bear when the instrument was framed and adopted. Such a change of attitude,

Taney said, should be expressed through an amendment to the Constitution. Eighty years later, in a case which invalidated the Bituminous Coal Act, Chief Justice Hughes declared that if the people wished to give Congress the power to regulate industry within the states, "they are at liberty to declare their will in the appropriate manner, **but it is not for the Court to amend the Constitution by judicial decision.**"

That certainly is the orderly way to enact the "law of the land." Law, is more widely accepted when it is actually incorporated in a body of statutes and not merely "interpreted" as the law by nine judges.

With reference to the former attitude of the Northern Press, I find this editorial in the February 1957 issue of the Shreveport Journal of Louisiana:

It Happened Up North

If it had happened in Mississippi, Louisiana, or any place else in the South, every race-baiting magazine and newspaper in New York, Chicago, and Detroit would have had reporters and cameramen on the scene the next morning.

But this latest incident of racial violence occurred, not in Mississippi, but in Massachusetts. It was in Boston early Saturday morning that two white men kicked and beat a colored man to death while the victim's white wife looked on in horror.

So today there is a strange quiet about the offices of Look and Life and Time magazines and their contemporaries, and—judging from the absence of reports on the major news wire circuits—everybody up North, including both the law-enforcement officers and the newspapers, must be anxious to drop the whole subject.

A few months ago you would have thought the northern press had formed a brigade and sent it into the South to avenge the death of Emmett Till, a teenage Chicago Negro who met violent death after he tried to force his attentions upon a white woman. But, now, little is being said by these Yankee newspapers concerning a brutal slaying which was far more horrible, because of its circumstances, than the death of Emmett Till.

Unlike the Till case, in which a Negro tried to force himself on a white woman, the Boston slaying involved

a colored man who had a white woman for his wife. Two men held the woman's arms to prevent her from interfering while two other men stomped the life out of her husband on a public street. The colored man's death occurred after he protested because the men yelled, "Poor white trash" at his wife.

Where are the Look, Life, and Time reporters? Where are the cameramen? Where is Attorney General Herbert Brownell and his civil rights gang? Where are the champions of integration?

Violence of any kind, no matter where it occurs, should be deplored.

But the people of the world should understand that racial integration is as violently opposed in the North as in the South — if not more so. Our northern newspapers and magazines are not worthy of their calling when they fail to note racial violence in their own section of the country while pointing their fingers of ridicule and scorn at the South.

The Boston incident puts a new spotlight on the fact that integration is a threat to the welfare of the entire Nation — not just to the welfare of Dixie."

I publish one more expression of the feeling in Chicago. This is a copy of a letter from Chicago written to the editor of **The Citizens Council:**

Dear Editor:

I have lived in Chicago all my life and suffered through its many racial tensions and strifes. If integration is right and the answer to our racial problems, I am afraid there is never a speck of evidence in this torn city. It is nothing alarming to read about our daily difficulties with our Chicago Negroes.

Much of this crime never reaches the papers for fear of causing a major race riot. However, day after day robberies, rapes, assaults, etc. are committed by our black brethren. This is not to speak of the minor race riots which occur more often than not.

We live with the fear that Negroes will soon move into our neighborhoods, and, after a short while, will effect their usual damaging results.

Unfortunately, it is too late for segregation. But, believe me, you people in Dixie don't know how lucky you

are with your present form of community life.

P. S. This is not just my opinion but I honestly believe, the opinion of the white North—politicians excluded!"

But the question is asked, — What could be gained by organizing a third party? It would inevitably suffer defeat at the polls with nothing accomplished. The answer is, that even if defeated it does not follow that nothing would have been accomplished. It would crystallize sentiment against the evils we now suffer from the two old parties, and emphasize as nothing else the doctrine of sovereign state rights so much needed at this time. Again there is no assurance that it would suffer defeat. A candidate to win must get 266 electoral votes. If the third party candidate got 136 electoral votes from the South, it is conceivable that if the other electoral votes were closely divided between the two old parties, it would throw the election into the house of Congress. There the vote is by states, one vote to each state, and anything could happen. The South might win, but if not, would hold the balance of power, and could dictate their own terms to the successful candidate. Surely it is worth all the effort and sacrifice at our command. Our ideals may be beyond our grasp today, but what about tomorrow? To quote from the great poet Browning, — A man's vision should be beyond his grasp, else what's a heaven for." Again:

"My own hope is a sun will pierce
The darkest cloud earth ever fetched:
That after last returns the first
Though a wide compass round be fetched:
That what began best can't end worst,
Nor what God blessed once prove accursed."

CHAPTER IX

The Old Time Darkey
and
The Rising Tide Of Segregation

In the first chapter of this book I told of Aunt Charlotte, one of the old time darkies that was typical of the days following the war between the states. She was not an isolated case, but typical of thousands of similar cases all over the South where the old black mammy was the ruling queen in her domain of guarding the white "chillen" from contamination by association with "poh white trash," those of the white race that did not respect the social barriers that divided the races in those early days following emancipation. Other characters, many of them legendary, like those created by Stephen Collins Foster, stalked across the pages of legend history. Who of us have not had our hearts stirred by the beautiful but pathetic songs of **"Old Uncle Ned", "Old Black Joe", "Swanee River", "Massa's In The Cold Cold Ground"** and many others that were sung around the firesides in the evenings. Sad to say, most of those characters are now but a memory, but the memory lingers with us and we still have the lays of those departed minstrels though the Communists and the NAACP's are trying to take them away from us, telling us that to speak of Old Uncle Ned and Old Black Joe are disrespectful to the negro race, and we should speak of them as Mr. Edward and Mr. Joseph.

However, such characters are not all gone, in spite of the millions given by the non-taxed Ford Foundation, the liquor barons, the Urban League and others to buy them and brain-wash them, and try to make them believe that in order to be somebody they must throw aside their pride in their own race and mix and amalgamate with the white race. There are today all through the South thousands of the old type negroes like Booker T. Washington and George Washington Carver who still believe, as they did, that the true destiny of the negro race is not to be found in social mixing and racial amalgamation, but rather in racial pride and racial purity. They hold with the pronouncement of that great missionary David Livingstone who gave his life in Africa to save the negro race from their lost condition, and who said on his death bed, "May God bless every man

who in any way helps to heal this open sore of the world", but also said, concerning integration: "God made the white man white because he wanted him white and He wanted him kept white. God made the black man black because He wanted him black and He wants him kept black. The devil made the mulatto." No, if David Livingstone were living today he would have nothing to do with integration.

Of interest in this connection are two letters written by two of these old time negroes. One, unsolicited, was sent to The White Sentinel by Charley Frank of Farmville, Virginia. He writes as follows:

"I can't understand why we, the colored people, don't leave the white people alone in the South.

"We should stop and think that we are turning against the best friends we've got. We walk the streets every day and ask the white for jobs and some of the biggest jobs we have we're working for the white people.

We take the money that we make from the whites and pay it to leaders like Hill (Oliver W., NAACP attorney) to break the peace between the two races.

We talk of the white people trying to keep us down, but we're keeping ourselves down by not helping each other. The white people are trying to help us but, on the other hand, we are fighting them for no reason at all.

We say the white people are mean but we're the ones that are mean instead, because we're just like a rattlesnake in the grass; we're always ready to strike.

We talk of equal rights. The first thing we should do is get our own self right. When we need help the whites will help us a lot quicker than most of our own people.

We've been living these years as friends of the white folks and now we've let outsiders come in and tell us that the white people aren't treating us right.

I can't see why the colored people try to push the whites out of their schools when the whites don't try to push them from theirs.

It's time for all of us who don't want mixed schools to speak up because it isn't going to work, and there is no use trying.

The majority of us don't want to mix; it is the ignorant and greedy among us that have brought about all of this trouble."

The other letter was written by Rev. W. R. Fairley, a negro of Dallas, Texas to The Defender. It is a remarkable statement of truth and negro philosophy. I give it in full, because it elaborates fully the issues involved in this question of integration and racial purity. It seems strange that so many of our church leaders cannot see, or pretend they do not see, that the issue involved in integration is eventually racial purity and amalgamation, while here is a negro preacher who sees it clearly, and warns his own people and the white people as well of the dire consequences. But to the letter:

GIVE THE NEGRO TIME

Rev. W. R. Fairley, Dallas, Texas

"I believe that I am in a better position to express the views of the Negroes and the Whites of the Southland than those who live in the Northern section of our Country.

I was born in the Southland, worked in the Southland, and received an education as a Negro in the Southland. I have worked with the White brothers from the farmlands to the back alleys of city streets. That's why I feel I can speak on **the race problem.**

I feel as most Negroes do, that here in the Southland we have learned to work together in peace, with good will toward each other, each occupying his distinctive position in society.

There have been times in some parts of the Southland when the White man didn't have much to help himself, besides having the Negro on his hands. Today things are changing. Conditions are improving.

Great industries are springing up, providing employment and new opportunities for both Whites and Negroes. Much is being done to correct past mistakes. Negroes are getting better wages, better schools, better churches, better and more recreational facilities everywhere throughout the Southland.

So, I am sure I can safely express the opinion of the majority of the Negroes in these parts. They do not want to cast their burdens or problems upon any outside group. They are willing, and want to work out their own problems.

The Negro is no different from any other race of people, but in the Southland he is different from the Negro in the Northern section of the Country because he realizes

when the going gets rough he can call upon his White friends for help, and believe me, this is being done every day. The Southern people have always loved and helped their colored folks.

And, regardless of what certain brands of propaganda are saying, the Negro in the Southland is not seeking force, agitation, communism or radicalism as the solution of his problems. Those who are thinking correctly, know that time, education, training, religion and cooperation, tempered with good will, will bring about the solution of all our problems.

The Negro must first learn these things himself. He must command respect and become self-reliant through personal achievement and by applying himself industriously. I am not blaming him, because I can see reasons why he has not measured up to certain standards.

First, his time has been short compared with the White race in America. He was brought here from the jungles of Africa. I say give him time. Don't make him feel that the heights have been reached, or can be reached quickly, when he has just begun.

I think we all will admit that the Negro race has come a long way in a comparatively short space of time. But the most dangerous point in the general progress of the Negro race now, is the fact that he is being misled by many agitators who would have him believe that he really has caught up with the fellow who had a head start.

We can't and don't want to stop the one that is out in front, but we can give credit to him according to the race he runs. Give my people time, they will run a good race, too, because they have it in them. They may not get ahead of the winning horse, but they will run an honorable race!

I will never blame the White man for the progress he has made in America. Neither will I ask him to stop. I will not ask him to stop because I know without the White man the Negro race could not have progressed as far as it has. But the Negro has been handicapped because he had no advance training to enable him to meet this race of progress. Therefore I consider that time, progress and training will help the Negro move forward.

We look upon a racial group as a growing crop moving toward maturity. If it is a growing crop, it has many

opportunities and advantages of producing a full harvest. Then, when it is matured, one can look for nothing more.

I say again, the Negro in the Southland is growing, and if he can hold on to Negro leadership, Negro institutions, Negro enterprise, Negro racial identity, not too long hence he will reap his full harvest because time will have cured the evils of hard knocks that seem to be his lot today. Yes, I say, give him time and he will win his race in his own way.

As a crusader of good will toward all people throughout the Southland, I have had an opportunity to observe good and bad traits in both White and Colored people. I do not believe that the race problem is a problem of hate or ill will. Rather, it is a problem of time, education and training.

The progress of the two races has been an interesting one. If you will let your mind run back a hundred years and see where the Negro stood in the Southland and compare it with where he stands today, you can recognize that the race has come a long way.

There's no place in the world where the Negro owns and controls as much as he does in the South. Take, for instance, Atlanta, Georgia. I would say without question that Atlanta is the Negro Capitol of the world. It is thought by many to be the center of education and culture, finance and business. There you will find Negroes and Whites living, working and operating businesses, without either being conscious of his race.

They live their personal lives separate as God Almighty intended and mingle in a normal way. The South is the Negro's best friend.

In the face of this, we have pressure groups, agitators, forcing issues upon both White and Negro that are wholly artificial. These groups are a little hard to swallow. What are they trying to do? They have not taken the time to count the cost of the over-all picture of the races. They don't know or care what will happen to the Negro 50 years from now. They are grinding an axe, but whose axe and why?

As a Crusader of good will towards all people of the Southland, I am aware of the "sore spots" but sores will heal if liberators stop making a fresh wound by "pulling

off the scab." To my mind, their efforts are designed to destroy the whole pattern of segregation and to establish an integrated social order in which there will be no distinction in this Country on the basis of race, religion, color or nationality. I do not believe this is the solution of the race problem.

This can only bring a blight and curse upon both races. May God restrain the evil men who are promoting this crime.

If a race, group or individual has made a distinction, it should not be taken away, whether they are White or Negro. God made a distinction between races, so why should mere man try to change it?

I would never rejoice over reading the pages of history when it was found that the Negro has lost his racial identity and racial heritage, however humble that identity and heritage may be.

Yes, I am concerned for the Negro, because I fear that if all of these changes are brought about, in the long run he will be the loser. The Negro stands to be set back a good half century!

From childhood to manhood, I worked hard to learn and face life. Yes, most of us Negroes have worked hard all our lives, but with the help of God many of us have made good.

I have seen changes in the Southland for the better, but I still do not feel that the world owes me anything, much less a living. I am like thousands of other Negroes who feel that if given a place and opportunity to carry on, he will "make his place in the sun," without the aid of wild-eyed agitators or left-wing pressure groups.

In my observations I have found that a Negro can attend most of the schools in the North and get a fair education, but few of the Northern States which educate him will hire him as a teacher. The State of Connecticut does not have 25 Negro teachers. Personally, I will take my turn in the South, for in none of the so-called "integrated" States does the Negro get anywhere near proportionate representations.

Now, let's turn to the South and look at the picture there. This type of scheme is not true in the South, and yet it might be if the Southern States were to become "integrated."

The State of Georgia employs 7,313 Negro teachers and paid them close to $15,000,000 in salaries last year. North Carolina paid its Negro teachers over $22,000,000 last year. Despite all the hullabaloo about the liberal North and East, no Negro in those parts of the Country has been head of a State College or University. But here in the South the woods are full of Negro college and university presidents. In Texas a Negro college president of one State school gets $10,000 a year.

Florida is another State which ranks at the top on teacher's pay. Mississippi paid $7,414,278 in salaries to 6,753 Negro teachers last year.

I am only calling a spade a spade. You can see for yourself the millions of dollars that go into the hands of my people, the Negroes, throughout the Southland. We want no pressure outfits from the North to "save" us from the advantages now being enjoyed.

With all of this, we still have our "sore spots," but they will heal with time. The one thing I regret is that many of our Northern friends do not seem to recognize their sore spots and weak points. Here in the Southland I am trying to face real life with my people.

We are not looking for sympathy, nor do we want to be placed at the mercy of any race or creed. We, the Negroes of the Southlnd, are going to create our own social standards, our own way of life, and if you will give us time, we will create a level that will be so high others will want to reach for it. — Defender.

Is it not strange that a negro can see so clearly what the Federal Council of Churches and the white clergy cannot see, or pretend they can't see, that integration inevitably leads to intermarriage and amalgamation of the races? I quote again what this negro says: "We have pressure groups, agitators, forcing issues upon both white and negro that are artificial . . . To my mind, their efforts are designed to destroy the whole pattern of segregation, and to establish an integrated social order in which there will be no distinction in this country on the basis of race, religion, color or nationality. I do not believe that is the solution of the race problem."

Compare this statement of this negro preacher with that of a white preacher, Rev. Marion Boggs, pastor of the Second Presbyterian Church, Little Rock, Ark., published

in the **New South**, a Communist inspired sheet of Atlanta, Ga. To the question, — "Will not integration of the schools lead to mixed marriage and miscegenation of the races," Rev. Boggs answers: "No, I do not believe it will. Purity of race is a principle of great importance to the negro as well as the whites." There you have it, the negro preacher with the vision to see the danger, the white preacher shutting his eyes and saying there is no danger. Thank God for the old time negroes all through the South who can see the danger that some of our white clergy cannot see They should be organized into negro Citizens Councils all over the South to help fight the winning battle against integration. **And it is a winning battle.**

There is a rising tide for segregation all over the South and the West and even in the North where people are beginning to see what integration leads to. Despite the millions of untaxed dollars being spent by the NAACP, backed by the Communists, despite the unlawful act of the Supreme Court in invading the sovereign rights of the states in education and misinterpreting an amendment to the Constitution, despite the unlawful act of the president in sending soldiers with bayonets to enforce the unlawful act of the Supreme Court, despite all this, the rising tide of righteous indignation of the people is going to sweep all this battle array of unlawful inconsistency under the guise of Christian brotherhood away, and the white and negro races will move on to their respective destinies, **equal but separate**, and each in its own sphere, mutually helpful to the other.

Let us look at this rising tide in favor of segregation that is coming to us through the press from every quarter. Wayne Phillips, writing in the New York Times Magazine says: "Even though school integration has been brought into three communities (Nashville and Clinton, Tenn. and Sturgis, Ky.) it has been a limited and precarious integration. In each of them the integration has been achieved by force, inspired or applied as necessary, and without that force it is doubtful that there would have been any integration." This alarm is sounded by the negro press: "The Supreme Court decision has made the evil (segregation) more apparent and revealed it as a blot and stain upon our American democracy. There are grave dangers to the nation and to the Western States in allowing the situation of widespread racial discrimination to continue until these

practices crystallize into rigid patterns of segregation." Again: "Because segregation is no longer limited to the South but is rapidly spreading westward and will soon engulf the nation unless an immediate halt is initiated, the Committee on Human Rights for the Western States highly recommends passage of civil rights legislation." A summing up of the situation as a whole is well stated by a correspondent in **The Faith And Free Press.**

INTEGRATION IN THE SOUTH

Of the 751 school districts in 17 Southern and border states that have begun or accomplished desegregation, all but 15 are in border states or the District of Columbia, according to an article in **Southern School News.** Seven Southern states conducted all classes during September with all their public schools tightly segregated. These states are Alabama, Florida, Georgia, Louisiana, Mississippi, South Carolina and Virginia. Seven Southern states have already passed laws designed to prevent integration, should the attempt be made to force it on them. And, on October 9, the legislature of Florida passed an act to close any school in their state, if national troops should be sent to force integration on the school, as it has been done in Little Rock. At this writing, governor Leroy Collins had not signed this act into law. So, it seems that if the public schools of the deep South are ever integrated, the National government will have to take over the schools and pay the teachers and have to send troops to enforce government orders. The president and congress cannot force the legislatures of the several states to appropriate money for the support of their schools. A left-wing Supreme Court has opened a Pandora box of evils, and the end is not in sight. What has taken place at Little Rock is a small matter compared with what we will see if the national government attempts to force integration on the deep South.

Of the 751 schools in border states of the South out of the many thousands that the Southern School News reports as having **begun** integration, in most cases these are not integrated at all, but refers to one school in a whole district where a few negroes are experimentally put into a school of several hundred whites. Take Nashville, Tennessee as an example. What are the facts? There are only 11 negroes attending a white school in Nashville after a record of riot, violence and order of the courts. There were

116 eligible, but 105 of them asked to be transferred back to their own negro schools. Wm. Henry Oliver, the assistant superintendent, says: "The people of Nashville do not favor integration."

What is integration? Is there integration when they are merely forced to go to school together? I told you of Oak Ridge, Tennessee. Is that integration when all social activities in the school are suspended? Is that integration in Little Rock where nine lonely, frustrated, ostracized and isolated negro children stand huddled to themselves, and wish they were in their own school, and would be there but for the money at stake furnished by NAACP and inspired by Communists to implement their designs? Where can these **holier than thou Christians** stop with their integration? At the social gathering? At the movie? At the family dinner table? At the school prom? At the marriage altar? There is no place to stop if you have integration. If segregation in the schools is unchristian and unbrotherly, then segregation at the marriage altar is likewise unchristian and unbrotherly.

The integrationists are blind who cannot see this inevitable result. They are blind if they cannot see, as they, the NAACP and the Communists, have publicly affirmed time and again, that this is the goal they have in mind and nothing less than that goal will satisfy them — **Intermarriages of the races.**

Now, then, dear reader, if after a prayerful reading of this book, you wish to throw your children and your grandchildren into the arms of this Moloch of integration, and in days to come, dawdle on your knees grandchildren with negro blood in their veins, that is your business. But when you try to force me to do the same, that is my business, and I shall resist with every recourse at my command and every atom of strength I have the effort of any despotic power to force this upon me, so help me God!

(Continued from Back Cover)

tutional, which is open to grave doubt, the well-being of our children demands they be spared the close social proximity with the opposite race in their formative years. Gymnastics do not demand physical contact. Dancing is not correctly a part of the curriculum nor necessary to our children's education. We appeal for your support in our protest against these unjustified violations of the White Man's Civil Rights.

District of Columbia Public Schools Association

Signed — O. L. BELL, President,

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The District of Columbia Public School Association, founded in 1822, and composed of parents of public school children, voted unanimously to thank the congressional sub-committee for its courageous investigation of the Washington schools, adopted this resolution, and instructed that copies be sent to Congress, the District of Columbia Commissioners and the school board. The resolution follows:

Whereas: Kramer Junior High School and other District of Columbia high schools have instituted interracial dancing as a regular part of its gymnasium classes; and

Whereas: immature children are thus forced into physical contact with those of opposite race and sex with the intention to obliterate all race-consciousness and to encourage such mixing; and

Whereas: such social amalgamation is contrary to Christian principles regarding genetic fusion of black and white races, and is in violation of the Biblical assumption that whatsoever advances and conserves the highest type of human life must be nurtured; and

Whereas: the black race was created bereft of creative ability, destitute of moral consciousness, incapable of civilization, genetically unfit to merge with the Caucasion Race without destroying both, and still retains the sex impulses and proclivities of the savage after centuries of living among the whites; and

Whereas: policies and practices encouraging miscegenation can be no less immoral than the act itself:

THEREFORE, be it resolved:

That bi-racial school dancing, whether gymnastic or social, be and hereby is condenmed by this Association as immoral, evil, unchristian, intended by physical contact to destroy race consciousness, and pride; and be it further resolved:

That this Association demands of the District of Columbia School Board that such bi-racial dancing be discontinued forthwith and permanently.

Segregation laws, where they exist, apply equally to both races and therefore cannot be discriminatory. Even if the de-segregation decree is legal and consti-

(Continued on Inside Back Cover)

Nevins, William Manlius. Segregation versus integration. The Georgia Tribune Press, [1957?]. Political Extremism and Radicalism, link.gale.com/apps/doc/HNLOLC998077346/PLEX?u=msul&sid=bookmark-PLEX. Accessed 11 May 2026.